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AN APOLOGIE FOR RELIGION,

Or

AN ANSWERE TO AN VNLEARNED and ſlanderous Pamphlet intituled: Certaine Articles, or forcible Reaſons diſcouering the palpable abſurdities, and moſt notorious errors of the Proteſtants religion, pretended to be printed at *Antwerpe* 1600.

By EDVVARD BVLKLEY *Doctor of Diuinitie.*

Prouerb. 14. 15.
The fooliſh will beleeue euery thing: but the prudent will conſider his waies.
Lamenta. 3. 40.
Let vs ſearch and trie our waies and turne againe vnto the Lord.
Chryſoſt. in Geneſ. Hom. 5.
Quocirca diuinæ Scripturæ veſtigia ſequamur, neque feramus eos qui temerè quidlibet blaterant. i. Let vs follow the ſteps of the holy Scripture, and not endure or abide them that raſhly babble euery thing.

AT LONDON,
Printed by *Felix Kingſton* for *Arthur Iohnſon*, and are to be ſold at his ſhop in Paules Churchyard at the ſigne of the Flower de-luce and Crowne. 1602.

TO THE RIGHT HONORABLE SIR

THOMAS EGERTON KNIGHT, LORD Keeper of the great Seale of England, Chamberlaine of the Countie Palatine of Cheſter, *and one of her Maieſties moſt honourable priuie Councell, grace and peace be multiplied.*

WHen I conſider (Right Honourable) the eſtate of England in theſe our daies, I cannot better compare it, then with the eſtate of the kingdome of Iudah vnder K. *Ioſias*, expreſſed ſhortly yet effectually by *Sophonie* the Prophet, who liued and preached in that time. For as then God gaue to that people that worthy and godly King, who zealouſly rooted out Idolatrie, and planted Gods true worſhip agreeable to his law: ſo God in great mercy hath giuen vs our moſt gracious Queene *Elizabeth*, by whoſe godly meanes Idolatrie hath been aboliſhed, Gods true religion and ſeruice reſtored, his holy word truly and ſincerely preached, and peace and tranquilitie among vs long maintained. And as in thoſe daies vnder King *Ioſias*, notwithſtanding that godly and zealous reformation, there was great wickednes among the people, as the ſaid *Sophonias* ſheweth. For there were then which worſhipped vpon the rouffes of their houſes the hoſt of heauen: and which worſhipped and ſware by the true and

2. *King.* 23.

Sopho. 1. 5.

onely God *Iehoua*, and by *Malcham* their Idoll: and
6. ſuch as were turned backe from after the true God,
and ſought him not, nor inquired after him: and
8. that did weare ſtrange apparell: and others that fil-
9. led their maſters houſes with robberie and deceite:
12. and ſuch as were frozen in their dregges, and ſaid in
their hearts the Lord will neither doe good nor e-
Chap. 3. 1. 2. uill. And Ieruſalem was then a filthie and ſpoyling
citie, which heard not Gods voyce, receiued not in-
ſtruction, truſted not in the Lord, and drew not
neere vnto her God, &c. Euen ſo how theſe ſinnes
abound at this time in this land, I thinke there are
but few, but doe ſee: and none that truly feareth
God, but doth lament. To omit other ſinnes here
mentioned, as then there were which worſhipped
Iehoua the onely true God, and *Malcham* their Idoll:
euen ſo there be now not a few, which to pleaſe the
Prince and State pretend outwardly to like of reli-
gion eſtabliſhed, and yet inwardly in their hearts
fauour Idolatrie and wicked worſhippings repug-
nant to the ſame. And as then many were turned
backe from after God, and ſought him not, nor in-
quired after him: euen ſo now there are many
which be reuolted from Gods holy worſhip agree-
able to his word, and vtterly forſake the holy aſſem-
blies where Gods word is truly preached, the Sa-
craments are according to Chriſts inſtitution right-
ly miniſtred, and Gods holy name faithfully called
Geneſ. 19. vpon. Theſe with *Lots* wife looke backe vnto So-
Numb. 14. dome: and are with the Iſraelites in heart turned
backe into Egypt, deſiring rather to eate onions and
garlike there, then to feed vpon the heauenly Man-
na of Gods bleſſed word.

Of

Of theſe thus turned backe from ſeeking after God, they be moſt dangerous, which being deceiued themſelues, endeuour by all meanes both by ſpeaking and writing to ſeduce and deceiue others. Such be the Seminarie Prieſts and Ieſuites, who although they be at this preſent time (at leaſtwiſe in outward apparance) at deadly fewd among themſelues, writing moſt bitterly one againſt another: yet they all agree in reſiſting Gods truth, ſeducing the ſimple, and in labouring moſt earneſtly to ſet vp againe their Dagon of the Maſſe fallen downe before the Arke of Chriſts Goſpell. To this end they write lewd, lying, and ſlaunderous Pamphlets, wherein they traduce the truth, and faithfull fauourers thereof, deceiue the ignorant, and confirme in error their ouer affectioned fauourers, who without triall or examination ouer raſhly receiue, and ouer lightly beleeue whatſoeuer is broached by them.

Of theſe lying Libels there came one to my hands a yeere paſt and more, pretended to be printed at Antwerpe 1600. wherein is boldly affirmed, but faintly proued, that we haue no faith, nor religion: that of vs both the learned, and ignorant of the Greeke and Latine tongues be Infidels: that wee know not what wee beleeue: that we are bound in conſcience both neuer to aske forgiuenes of our ſinnes, and alſo to auoide all good workes: that wee make God the author of ſinne, and worſe then the diuell. Theſe and ſuch other ſhameles aſſertions and falſe ſlaunders when I read, it came into my heart, that Maſter *Thomas Wright* (with whoſe ſpirit I had been acquainted) was the venter of this ware. In which opinion I was afterward confirmed, for that

both ſome of his fauourers could not denie it, and in a written copie therof taken in a ſearch in Shropſhire and ſent vnto me, theſe two letters, *T. W.* were ſet in the end of it.

deſerued

This lewd Libell although in reſpect of the matter voide both of truth and learning, deſerued rather to be deſpiſed, then earneſtly anſwered: yet becauſe the author of it, thinketh ſo highly of himſelf, and ſo baſely and contemptuouſly of vs, giuing out in certaine written conferences, which he hath diſperſed abroad in this land, and ſome faithfull men haue ſeene, that wee be vnlearned, and ſo giuen to worldly affaires, that we beſtow no time, or but little in ſtudie: I (although the meaneſt and vnmeeteſt of many) was moued to write this anſwere, thereby to confute theſe calumnies, to cleere the truth, to confirme the faithfull, and if by Gods gracious bleſſing it might be, to reclaime and reforme the ignorant and ſeduced. Whereof I haue the leſſe hope, for that as they imitate thoſe wicked Iſraelites, *which refuſed to hearken, turned away their ſhoulder, ſtopped their eares that they might not heare, and made their hearts as an Adamant ſtone, leaſt they ſhould heare the law and the words which the Lord of hoſts ſent in his ſpirit by his Prophets:* So they doe fully follow the peruerſe Pagans, which moſt obſtinately refuſed to reade godlie bookes written by Chriſtians, as that ancient eloquent Chriſtian *Lactantius*, in theſe eloqueht words declareth: *Non eſt apud me dubium, Conſtantine Imperator Maxime, quin hoc opus noſtrum, quo ſingularis ille rerum conditor, & huius immenſi operis rector aſſeritur, ſi quis attigerit ex iſtis inepte religioſis (vt ſunt nimia ſuperſtitione impatientes) inſectetur etiam maledictis: vt*

Zach. 7. 11.

Lactant. lib. 5. cap. 1.

vix

vix lecto fortaſſe principio, affligat, proïciat, execretur, ſeq; inexpiabili ſcelere contaminari atque aſtringi putet, ſi hæc aut legat patienter aut audiat. One Bee or egge is not liker to another, then to theſe Pagans be our peeuiſh Papiſts, in ſhutting their eyes from reading godly and learned bookes, tending to the confutation of their errors, and the inſtruction of them in the truth. Whom yet I am to intreate with *Lactantius* words immediatly following: *Ab hoc tamen, ſi fieri poteſt, humanitatis iure poſtulamus, vt non prius damnet quam vniuerſa cognouerit. Nam ſi ſacrilegis & proditoribus, & veneficis poteſtas defendendi ſui datur, nec prædamnari quenquam incognita cauſa licet, non iniuſtè petere videmur, vt ſi quis erit ille, qui inciderit in hæc, ſi leget, perlegat: ſi audiet ſententiam differat in extremum.* *Idem ibidem.*

This reaſonable requeſt I would that I might obtaine at our Romiſh Catholickes hands, that they would firſt reade and examine this my anſwere, before they condemne it. For what is more vniuſt, then to condemne that which a man doth not know. Howbeit, I doubt leaſt with the ſame *Lactantius* I muſt ſay: *Sed noui hominum pertinaciam, nunquam impetrabimus. Timent enim ne à nobis reuicti, manus dare aliquando clamante ipſa veritate cogantur. Obſtrepunt igitur & intercidunt ne audiant: & oculos ſuos opprimunt, ne lumen videant quod offerimus.* *Ibidem.*

Euen ſo our vntruly termed Catholickes doe follow this froward peruerſitie of the Pagans, in whom that ſaying alſo of the Prophet (as it is alleaged by Saint *Luke*) is verified: The heart of this people is waxed groſſe or fat, and their eares are dull of hearing, and they haue ſhut their eyes, leaſt they ſhould ſee with their eyes, and heare with their eares, and vnder- *Act. 28. 27.*

ſtand

ſtand with their hearts, and ſhould be conuerted, and I might heale them. The which is a fearefull iudgement of God, when men refuſing the loue of the truth that they might be ſaued, be giuen vp to a ſtrong deluſion to beleeue lies.

2. *Theſſ.* 2.

But if theſe blinded with errour and ignorance, for whoſe ſake eſpecially I haue written this anſwere, will not vouchſafe to reade it, nor make any vſe and profit of it: yet if it may ſomewhat ſerue to edifie the faithfull, and confirme the weake, I ſhall thinke my labour not altogether loſt. The which how ſmall or ſimple ſoeuer it be, yet as I haue written it for the good of Gods Church: ſo I haue bin by your Honours curteſie incouraged to offer and preſent it vnto your Lordſhip, as a true teſtimony of my louing heart and dutiful affection towards your Honour, for your fauour ſhewed me. The God of all grace and mercie bleſſe your Lordſhip and all yours, increaſe his good graces and gifts in you, and long preſerue you to the benefit of this Church and Commonwealth, Amen. *Weſtminſter* the 7. of May 1602.

Your Honours moſt humble to be commaunded,

EDVVARD BVLKLEY.

AN ANSWERE TO AN VNLEARNED, SLANDEROVS, AND LYING PAMPHLET, INTITVLED:

Certaine articles, or forcible reaſons, diſcouering *the palpable abſurdities, and moſt notorious errors* of the Proteſtants Religion, pretended to *be printed at Antwerpe* 1600.

TO the ſayings of the Prophet Eſaias, chap. 59.10. and *Eliæus* 4.King.6.20. ſet in the firſt front of this peeuiſh Pamphlet, whereby he would inſinuate and ſignifie vs to be blind: I anſwere, that if we be blind, which giue our ſelues daily and diligently, both paſtors and people to the reading and hearing of Gods holy word, and doe endeuour to make that a light vnto our feete, and a lanterne vnto our pathes: in what eſtate be they, which keepe the light of Gods word vnder the buſhell of a ſtrange tongue, and reade the ſame both little themſelues, and diſſwade and withdraw others from it? *Æneas Syluius*, who was Pope called *Pius Secundus*, writeth thus of the Italian Prieſts in his daies, and of the good people in Bohemia: *Pudeat Italiæ Sacerdotes, quos ne ſemel quidem nouam legem conſtat legiſſe: apud Thaboritas vix mulierculam inuenias quæ de Nouo Teſtamento & veteri reſpondere neſciat. i.* The prieſts of Italie may be aſhamed, who are knowne not once to haue read the new Teſtament, ſeeing with the Thaborites one can hardly finde a ſilly woman which cannot anſwere out of the olde and new Teſtament.

*Pſal.*119.105.

*Commenta. de dictis & factis Alphonſi Reg. lib.*2.17.

ſtament. *Iohn Gerſon* Chauncellor of the Vniuerſitie of Paris, who liued Anno 1415. and was a great dealer in the Councell of Conſtance, writeth thus: *Nam quem è Sacerdotum numero mihi dabis non ignarum legis Chriſti?* Whom among the multitude of Prieſts canſt thou ſhew me, which is not ignorant of Chriſts Law? *Nicolaus Clemangis* a Doctor of Paris, who liued in the ſame time that *Gerſon* did, complaineth in like manner of the groſſe ignorance of the popiſh Clergie in theſe words: *Non tamen à ſtudijs aut ſchola, ſed ab aratro etiam & ſeruilibus artibus ad Parochias regendas, cæteraque beneficia paſſim proficiſcebantur, qui paulo plus Latinæ linguæ quam Arabicæ intelligerent, &c.* i. Yet they commonly came to rule pariſhes and other benefices, not from ſchooles and Vniuerſities, but from the plowe and ſeruile artes; yea, and ſuch as could ~~not reade, and (which is shamefull to be spoken) could~~ *Tom. 1. Serm. coram Alexand. Papa in die Aſcenſionis.*

Nicol Clemang. de corrupto Eccleſiæ ſtatu. fol. 5. b.

~~Latine more~~ ~~then~~ ~~Latine~~ ~~then~~ ~~Arabicke tongue~~ *ibidem fol. 10. b*

~~corrupt Arabicke~~ B: And againe: *Nam quotus quiſque hodie eſt ad pontificale culmen euectus, qui ſacras vel perfunctorie literas legerit, audierit, didicerit, imo qui Sacrum codicem niſi tegumento tenui vnquam attigerit, cum tamen iureiurando illas in ſua inſtitutione ſe neſſe confirment:* i. How many are there now aduanced to be Biſhops which haue but lightly read the holy Scriptures, heard, or learned them: yea, who hath touched the holy Bible, except it be the couering of it? Againe: *De literis verò & doctrina quid loqui attinet, cum omnes fere preſbyteros ſine aliquo captu aut rerum aut vocabulorum moroſe ſyllabatimque vix legere videamus:* i. But what ſhould I ſpeake of learning, for that we ſee in a manner, all Prieſts can hardly ſpell and reade, being without vnderſtanding of the matter or words. I might alleage the like complaints of *Eraſmus* and others, but to omit them: if we who with the Councell of Toledo condemne ignorance as the mother of all errors, and ſay with *Epiphanius*: *Nihil perijs imperitia multos excæcauit ignorantia:* i. There is nothing worſe than ignorance, which hath blinded many: and with S. *Hierome*, to be ignorant of the Scriptures, is to be ignorant of Chriſt: and doe with *Salomon* exhort all men to ſeeke for knowledge as for ſiluer, and for vnderſtanding

ibidem fol. 13.

Diſt. 38. ex conc. Tole.

Contra Mahometh Hæreſ. 66.

Hier. in Eſaiam diſt. 38. ſi in rebus.

Prou. 2. 4.

derſtanding as for treaſures: if we (I ſay) be blind, in what eſtate are they which hold ignorance to be the mother of deuotion, as Doctor *Cole* at Weſtminſter ſaid, and who to this day haue not publiſhed the whole Bible in the Engliſh tongue, for the inſtructing & inlightning of Gods people, although they writ eighteene yeares paſt, that they had long before that time tranſlated it, and yet to this day they haue wanted meanes to publiſh it. They haue had meanes ſince that time to print and publiſh D. *Stapletons* great booke, *de Principijs doctrinalibus*, and many ſuch others of the like ſort, but they can or will find no meanes to publiſh the bleſſed Bible and booke of God: for it ſerueth not ſo well for the defence of their doctrine and doings, as the others doe. But to conclude this matter, I alſo doe both pray with the Prophet *Dauid*, and ſay; Open our eyes, that we may ſee the wonders of thy law; and with Saint *Paule*, The Lord giue vs vnderſtanding in all things, that the eyes of our vnderſtanding being lightned, we may know what the hope is of Gods calling, and what the riches of his glorious inheritance is in the Saints, &c. and alſo exhort this man and his fellowes to take heede they be not of the number of them, of whom our Sauiour Chriſt ſaid, If ye were blind, ye ſhould haue no ſinne: but now ye ſay, we ſee: therefore your ſinne remaineth.

In the conference at Weſtminſter in the beginning of her Maieſties raigne. See the beginning of the Preface of the New Teſtamẽt ſet out by them. 1582.

Pſal. 119.

2. *Timoth.* 2. 7.

Iohn. 9. 41.

The Pamphlet.

The copie of a Letter, written by a Catholike to a worſhipfull Proteſtant Gentleman his ſpeciall friend, concerning certaine reaſons, why the Proteſtants Religion is falſe and abſurd.

DEared and louing friend, I haue receiued your courteous letter, wherein you greatly wonder, that I wondred ſo much in our laſt diſcourſe; that any man in England endued with a good iudgement, conioyned with a religious conſcience, could either accept, or affect the Pro-

testants new coyned Gospell. You request me to set downe briefely such reasons as induced me thereunto: the which suite I could not deny: for both religion and affection vrged me to satisfie so iust a desire. For I must confesse, I loue you as a man, and as an honest ciuill Gentleman, and most gladly I would haue occasion to loue you as a Catholike Gentleman: for it is great pitie that such a multitude of detestable errors, and heynous heresies should lodge in so rarely qualified a soule. I haue penned them after an vnaccustomed manner following the fashion of schooles, in most of them after a syllogisticall method: to the intent that if you should shew them vnto your Ministers, which swarme about you, they might not haue such free scope and libertie, to range abroad with their idle discourses (as they vse to take) veiling their confused conceits with a multitude of affected phrases: thereby more easely to deceiue the simple, and loathe the learned. Wherefore I beseech you if any such itching spirit shall attempt an answere, to intreate him to performe it briefly, orderly, and seriously. This I request, for that I perceiue that Protestants cannot answere with breuitie, because their Religion lacketh both certaintie and perspicuitie: And extreame hard or impossible it is to replie without perplexitie, where there is no truth nor veritie. And therefore I request you as you loue me, to will them to consider well, before they answere ill: and not to replie with rashnes, least they retract with deliberation, to their vtter shame and confusion. And that you may perceiue how my wonder rather deferred approbation then admiration, and for that order is a fauorite of memorie: I thought good to reduce all my reasons into two heads; wit and will, knowledge and affection, faith and good life: because the nature of heresie hath euer been such as did not only inuegle the wit with errors, but also seduce the will with occasions of inordinate affections. I say the that no excellent good wit, linked with a religious conscience, can accept nor affect the Protestants new coyned Gospell: for good wits and iudgements, assisted with Gods grace, may easily conceiue the truth, yea by the force of their very naturall faculties, they may iudge credibly of the truth once proposed, and without great difficultie discerne the absurdities of an vntrue religion. Vertuous and well inclined affections which are the base of quiet, secure, and

religious

religious conſciences, abhor and deteſt ſuch principles as either diſhonor God, abaſe mans nature, occaſion ſinne, fauor iniquitie, or any ſort diminiſh deuotion, or pietie: And therefore all the inſequent articles ſhall ſtand vpon theſe two foundations, to wit, that the Proteſtants religion debarreth the wit from right vnderſtanding the true faith, and the will from following of any vertue or godlineſſe.

Anſwere.

YOu wonder that any man in England endued with a good iudgement, conioyned with a religious conſcience, can either accept or affect the Proteſtants new coined goſpell. But why do you not ſhew what is the new coined goſpell, which the Proteſtants preach and profeſſe. The Goſpell is the good and ioyfull meſſage of our ſaluation, through Gods mercies purchaſed vnto vs by Ieſus Chriſt. This Goſpell God preached to *Adam*, that Ieſus Chriſt the ſeed of the woman ſhould breake the ſerpents head. This he renued to *Abraham* ſaying, in thy ſeed ſhall all the nations of the world be bleſſed. This Goſpell was preached by all the Prophets, who beare witnes vnto Chriſt, that through his name all that beléeue in him, ſhall receiue forgiuenes of ſinnes. Now if you can prooue that we preach or maintaine any other goſpell then this, then you may well call it a new coined goſpell: if otherwiſe, take heed you do not belch out blaſphemie, in calling this old and true goſpell of Ieſus Chriſt, a new coined goſpell. And let the chriſtian reader, which tendereth his owne ſaluation well conſider who they be that coine a new, falſe, and counterfeit goſpell. Do not they which teach vs to aſcend into heauen by the bloud of *Thomas Becket*, coine a new and falſe goſpell? *Tu per Thomæ ſanguinem &c.* which they engliſhed in Queene *Maries* dayes thus: By the bloud of *Thomas*, which he for thee did ſpend, make vs Chriſt to come, whither *Thomas* did aſcend. Againe, *Ieſu bone per Thomæ merita nostra nobis dimitte debita*: O good Ieſus for the merits of *Thomas (Becket)* forgiue vs our ſinnes.

Geneſ.3.16. *Geneſ.22.18.* *Act.10.43.* In the popiſh Primer printed 1557.

sinnes. Do not they, which teach vs to seeke to be deliuered from the fire of hell by the merits and prayers of Saint *Nicholas*, maintaine a new coined gospell? Thus they prayed: *Quæsimus vt eius meritis & precibus à gehenna incendijs liberemur:* Graunt we beseech thee, that by his merits and prayers we may be deliuered from the fire of hell. Do not they which say and beleeue of an *Agnus dei*, that is to say, a peece of waxe and balme consecrated by the Pope, *Tollit & omne malignum, peccatum frangit, vt Christi sanguis & angit*, It taketh away all euill, it breaketh and strangleth sinne as doth the bloud of Christ: do not they (I say) coine a new, false, and blasphemous Gospell? Yes surely, for to attribute remission of sinnes, or any part of saluation to the merits of any other, but only of Iesus Christ crucified, is to coine a new and false gospell: for it is not that gospell of God, which he promised afore by his Prophets in the holy scriptures, which is concerning his Sonne Iesus Christ our Lord &c. To conclude this point, I say woe, woe vnto them that accept or affect any new coined gospell. And whereas you wonder that men indued with iudgement and a religious conscience, could affect or accept the gospell that we preach, which you falsely call a new coined gospell: we may well wonder, that any man that hath any sparke of knowledge or conscience should beleeue these foresaid false gospels. We may also wonder that men indued with reasonable soules and senses, being the handy worke of God, should bow downe and worship a stone and stock, which hath neither soule nor life; hath eyes and seeth not; eares and heareth not &c. and is the workemanship of mans hands, especially being so plainely and expresly forbidden in Gods commaundements, & infinite places of the scriptures. We may wonder that any man should be so mad, as to worship, and thinke that which he doth eate, to be his God and maker: which is so absurd, that euen *Tully* not without reason could say, *sed ecquem tam amentem esse putas, qui illud quo vescitur deum credat esse?* Doest thou thinke any man so mad as to beleeue that to be his God, which he doth eate? yet into this madnes,

In the same Primer.

Lib. 1. Ceremo. titul. 7.

Rom. 1. 2.

Psal. 115. & 135.

Cicero de Natura deorum lib. 2.

madnes, by a ſpiritual phrenſie, be theſe men fallen. We alſo may wonder, that they ſhould beleeue ſuch falſe fables, and lying miracles, as abound in poperie: as for example, (to caſt the dung of their abominations vpon their faces) That Images did ſpeake, did ſweate, did roll their eyes, did bleede: that the head of a dog being cut off from the body by theeues, which vpon Saint *Katherines* day came to rob a Prieſt, who was a deuout worſhipper of her, did ſtill barke? That the virgin *Mary* did for many yeares in a Nunnery keepe the keyes, and ſupply the place of one *Beatrix*, whileſt ſhe went away and played the whore. Theſe and many ſuch abſurd fables were preached, publiſhed, printed, and beleeued, as may appeare by *Sermones diſcipuli*, *Antoninus* the Archbiſhop of Florence ſtories, *Mariale*, *Summa prædicantia*, the feſtiuall *Vitas patrum*, and that monſtrous booke the Legend, written by *Iacobus de Varagine*, Archbiſhop of *Genua*: Which yet was in ſo great reputation with them, that it was publiſhed in print in the Engliſh tongue, when the holy Bible was ſuppreſſed, and had this title ſet before it, The golden Legend: for as gold excelleth all other mettals, ſo this booke excelleth all other bookes: to the which title that worthy and right worſhipfull Knight Sir *Andrew Corbet* of bleſſed memory, did adde theſe words, *in lying*, and ſo of a falſe and blaſphemous title, made it a moſt true title. Yea I haue a booke in Engliſh in Folio, tranſlated out of French, and printed in London in King *Henry* the 8. dayes *Anno* 1521. intituled, The flower of the Commaundements, fully fraighted with ſuch ſottiſh and worſe then old wiues fables, which yet in thoſe dayes were preached and beleeued. And we may wonder that men of any wiſedome, knowledge, or iudgement, ſhould be deluded and mocked with ſuch falſe, fained reliques, as were and are in Popery, as with Saint *Peters* finger at *Walſingham*, as big as if it had been of ſome Giant: and alſo the virgin *Maries* milke there, which ſeemeth by *Eraſmus* to haue been the white of an egge and chalke mingled together, and a veſſell of the ſame at Rome as writeth *Blondus*: the bloud of *Hales*, the which was proued

Inter ſermones diſcipuli Serm. de S. Katherina.

In promptu. diſcipuli.

Supplementum Chronicorum Bergomenſ. lib. 13. fol. 205.

Eraſmus in Colloquio. peregri. ergo.

Blondus de Roma inſtaurata lib. 3. prope finem.

proued and declared at Paules Crosse by the Bishop of *Rochester* in King *Henry* the 8. dayes, to haue been clarified honey coloured with saffron. In *Geneua* there was worshipped for the arme of Saint *Anthonie*, that which afterward was proued to be the pille of a Stagge, for a peece of S. *Peters* scull, that which was found to be a pumish stone. But this will not be beleeued of this writer and of his fellowes, because *Caluin* did write it. But why *Caluin* should write and publish euen in the French tongue in *Geneua*, such a thing of *Geneua*, vnlesse it were true, which the Inhabitants thereof might know to be false, I see no reason: it could purchase no credit to him or to his doctrine. But why might not that as well be true, as the things before aleaged, or as that which *Gregorius Turonensis* who liued sundry hundreth yeares past, writeth that there was found in a boxe of reliques, of a certaine Sainct, rootes of trees, the teeth of a Mole, the bones of Mice, and the clawes of Beares, which were worshipt for holy reliques. But of these iuglings I will write no more at this present, God may giue occasion hereafter more largely to intreate of them. At these things we may wonder, but yet we do not ouermuch meruaile and wonder at them, for that the spirit of God by Saint *Paule* hath foreshewed vs, that the time would come, when men should turne away their eares frō the truth, and be giuen to fables: and that the comming of Antichrist should be by the effectuall working of Satan, with all power and signes, and lying wonders, and in all deceiueablenes of vnrighteousnes, among thē that perish, because they receiued not the loue of the truth that they might be saued, therefore God should send them a strong delusion to beleeue lyes, that all they might be damned which beleeued not the truth, but had pleasure in vnrighteousnes. Whereas you request that he that shall answere this your pamphlet, will do it briefely, orderly, and seriously, I will indeuor to do the two last as God shall inable me. But concerning breuitie, I will vse my libertie, and peraduenture more largely lay downe your absurdities, then you would be willing I should do. But whereas you say,

Holingshead in Henry 8. p. 946.

Caluinus admonitione de reliquijs.

Gregor. Turonens. lib. 9. ca. 6.

2. Timoth. 4. 4.

2. Thessal. 2. 9.

ſay, that you make this requeſt, for that you perceiue that the Proteſtants cannot anſwere with breuitie, becauſe their religion lacketh both certaintie and perſpicuitie: I ſay that with one breath you do vtter two vntruthes, or to ſpeake plaine Engliſh, lyes. The firſt that we cannot anſwere with breuitie, which how vntrue it is, let it be tried firſt by the briefe and pithie anſweres of that great learned man Doctor *Fulke*: who anſwering many of their bookes, which yet to this day ſtand vndefended, how briefely and pithily he anſwered the ſame, let any man that hath but a graine of indifferent iudgement, conſider and iudge. And particularly I referre them to his anſwere to *Riſhtons* challenge, and to *Allens* booke of Purgatorie, both in one volume: yea many times in his writings he called them from long and impertinent diſcourſes, to ſhort ſyllogiſmes, whereunto he could neuer bring them. How cloſely that pretious *Iewel* and excellent ornament of this Church of *England* did hold himſelfe to the matter, and how vnlike he was to Doctor *Harding* in his long diſcourſes and digreſſions, who in his booke inticuled, A detection of lyes, &c. diſcourſed two hundred and ſixe whole ſides of paper, onely in preambles and prefaces, before he once ſtept into his matter, as Maiſter *Iewel* truly told him; let the vpright reader indifferently iudge. The like I may ſay of that worthie man of famous memorie, Doctor *Whitakers*, who how briefely, ſoundly, and learnedly he hath anſwered *Campion*, *Saunders*, *Durie*, *Stapleton*, *William Reynolds*, and *Bellarmine*, any man that hath an incorrupt eye may ſee and diſcerne. And if *T. W.* be the author of this pamphlet (as I nothing doubt but he is) he may remember that one which had conference with him, did write a briefe epiſtle vnto him, and did therein ſet downe ſhort ſyllogiſmes concerning the controuerſies of prayer to Saints, and the ſacrifice of the Maſſe, and required to haue the like ſhort ſyllogiſmes ſet downe of him for the defence of his aſſertions, and could not receiue one, but a long tedious diſcourſe concerning prayer to Saints, which was confuted, and neuer defended. But whether anſwers be briefe or long,

Preface to the defence of the Apologie, edition 2.

it maketh no matter, so that they be learned, sound and true, to the effectuall confuting of the errour, and satisfying of the reader. Now as touching certaintie which you say, but do not shew, that our religion lacketh: I answere and auouch that our Religion is farre more certaine, consonant, and agreeable to it selfe, then the doctrine of the Church of Rome is: the which if I do not effectually proue hereafter in place more conuenient, I will not require any man (to vse your owne words) to accept, or affect it. But with what forehead can this man charge our doctrine with want of perspicuitie, seeing he cannot be ignorant how obscure, darke, and intricate the popish religion and doctrine is; as may appeere by their manifold, both curious questions, and intricate distinctions, which be their chiefe shifts, to elude the plaine truth. And if any would see how darke the doctrine and writings of Papists are, let him looke into the Schoolemen, *Tho. Aquine, Io. Scotus, Alexander de Hales, Gabriel Biel*, and many such other, amongst whom he may finde as much certaintie, vnitie, and perspicuitie of doctrine, as he may in hell. But how we study for perspicuitie, and seeke to make all matters plaine, both in our preachings, and in our writings, auoyding all curious questions, and intricate and needles distinctions; we appeale to the consciences of all that reade, and heare vs. As touching your method concerning errours in doctrine, and inordinate affections in manners, if you can proue that our wits be inueigled with them, and our liues stained with these, more then we can proue euen your holy Fathers the Popes, forsooth *Peters* successors, and Christes vicars haue been, you shall winne the victorie. You seeme to attribute too much to our very naturall faculties, to the iudging and discerning of truth proposed, not considering the corruption of our naturall faculties by sinne, how both the minde is blinded, and the will peruerted. Our Sauiour Christ saith, The light shineth in darknes, and the darknes comprehendeth it not: Saint *Paul* saith, that *animalis homo*, the naturall man perceiueth not the things of the spirit of God, for they are foolishnes vnto him: neither can he

Iohn 1.5.
1. *Cor.* 2.14.

be know them: becauſe they are ſpiritually diſcerned. But of this I forbeare to ſpeake any more, and alſo will leaue the other waſt words in your letter, and do come vnto your articles of faith.

The Pamphlet.

The firſt article concerning knowledge and faith.

The Proteſtants haue no faith, nor religion.

THe Proteſtants haue no faith, no hope, no charitie, no repentance, no iuſtification in no Church, no Altar, no ſacrifice, no Prieſt, no Religion, no Chriſt: therefore ſay I; for if they haue it, how hath the world (wanting them) been ſo many yeares (another I beſeech them to declare) ſeduced? all the times betwixt Chriſt and them? and if they haue it, why will they not prooue by all records of antiquitie, as Hiſtories, Councels, monuments of ancient Churches whereby it plainly appeareth, that the ſynagogue of the Iewes was more conſtant in continuance, and more ample for place, then the Church of Chriſt. For they haue had their ſynagogue ſtill ſo to endure, vntill this day, which is the cauſe that the Lord ſaith, Iſa. 60. 11. that his gates ſhall be open continually, that men may bring vnto him the wealth of the Gentiles, and their kings led: as though Chriſt were not as yet come into the world, whoſe diuinable promiſes are not accompliſhed, whoſe Goſpell hath failed in preſenting his Church vnto the world, and hath ſo long preſents absent with ſo many hundred yeares, but that it ſhall ouerſpread the whole earth, and continually they open the gates to all Machimillians, who ſay that our Sauiour was one of the deceiuers of the world, promiſing ſo much concerning his Church, and performing ſo little.

[a] Iſa. 60. 11.
[b] Matth. 16. 18.
[c] cap. 28. 20.

Anſwere.

LOoking in this firſt article to haue found a ſyllogiſme, which this worthie writer vſeth in ſome articles following, but heere for want of a good *medium* (as it may ſeeme) to frame one by, hath omitted; I found a falſe aſſertion, and a fooliſh probation. The aſſertion,

tion, that we haue no faith. Haue we no faith? The Deuils haue some faith: Saint *Iames* saith, The Deuils beleeue and
*Iam.*2.19. tremble, and haue we no faith? we are much beholden vnto you for your charitable opinion of vs. You are by
1.*Cor.*13.7. the doctrine of Saint *Paule*, not to thinke so euill, but to hope the best of them that professe Iesus Christ, and his holy Gospell. But to this your false and slaunderous assertion, I will oppose a true affirmation and confession. We
Faith. beleeue all that God hath deliuered to vs by *Moses*, the Prophets, and Apostles, in the old and new Testament: yea we beleeue the contents of the Creeds of the Apostles,
Hope. *Nicene*, and *Athanasius*: and yet haue we no faith? We hope to passe hereafter from death vnto life, and to be partakers of that kingdome of glory, which God hath promised, and Iesus Christ hath purchased for all those that truly be-
Charitie. leeue in him. We trust that we haue charitie, and loue both towards God and man, although we confesse not in such
1.*Iohn* 3.14. full and perfect measure as we ought to haue: we with Saint *Iohn* say, He that loueth not his brother abideth in
Repentance. death. We acknowledge repentance to be one of those chiefe heads wherein the summe of Christianitie is comprised. Saint *Marke* setting forth the summe and substance
Marke 1.16. of Christes doctrine, comprehendeth it in these two, Re-
Acts 20.21. pent and beleeue the Gospell: so did Saint *Paule*, witnessing both to the Iewes, and to the Grecians the repentance towards God, and faith towards our Lord Iesus Christ.
We beleeue to be iustified not by our owne works of righ-
Iustification. teousnes (which we vnprofitable seruants, and prodigall
Luke 17.10. children haue done) nor by the merits of any Saints in
& 15.21. heauen or in earth, but by the mercies of God, purchased vnto vs by the blessed and bloudy merits of Iesus Christ,
Iohn 3.36. and applied vnto our soules by the hand of faith, by the
Rom. 3.25. which Christ doth dwell in our harts, and is made ours.
& 4.5. We beleeue that we are true members of that holy Ca-
Ephes 2.8, tholike Church, which is Christes mysticall body, and
*Ephes.*3.17. whereof he is the head: which is his spouse, and he the
Church. bridegroome: which is his flock, and he the shepheard:
*Galath.*4.26. which is the heauenly Hierusalem, the Mother of vs all:

finally,

finally, which is the number of Gods elect and choſen people, that ſhall reſt with *Abraham*, *Iſaac*, and *Iacob*, in the Kingdome of Heauen. And we know that we haue perticular and viſible Churches, wherein Gods word is more truly preached, the Sacraments ſeales of the word, are more purely miniſtred, and Gods name more faithfully inuocated and called vpon, then in any or all the Romiſh Synagogues. Indeede we haue no Idolatrous altars, to offer either carnall or externall ſacrifices vpon, as though Chriſts ſweete ſmelling ſacrifice were not yet offered: but we haue *Menſam Domini* the Lords Table, whereupon we miniſter the Supper of Chriſt, which is a holy Sacrament of Chriſts body and bloud giuen for vs, a memoriall of his death and paſſion, and a pledge of our redemption and ſaluation purchaſed thereby. We haue that ſweete ſmelling and ſufficient ſacrifice, which Ieſus Chriſt by his eternall ſpirit offered without fault vnto God, to purge our conſciences from dead workes to ſerue the liuing God. As for the ſacrifice of the maſſe, as being iniurious to the ſaid ſacrifice of Ieſus Chriſt, which he once, for all, and for euer offered vpon the Altar of the Croſſe, we deny, and deſie. We haue no thauen nor greaſed prieſts to offer the ſaid falſe and forged ſacrifice of the Maſſe: but we haue prieſts, paſtours, or miniſters, howſoeuer we terme them, according to the ordinance of Chriſt, to preach his holy Goſpell, and to adminiſter his ſacraments to his Church. We haue and vſe that religion which hath the teſtimonie of the law & prophets, and wherein the true worſhip and ſeruice of God, according to his will reuealed in his holy word is contained: your *Anti-Papiſtica*, and ſuperſtition we flee and forſake. Finally, we haue that Chriſt, which came into this world to ſaue ſinners, and which is that Lambe of God, that taketh away the ſinne of the world, whom we acknowledge more ſoundly to be our onely high prophet, to inſtruct vs in the will of his father, whoſe onely voyce we muſt heare; our onely high prieſt, with the ſacrifice of his body and bloud once offered to redeeme vs, and reconcile vs vnto God; our onely mediator and interceſſor

*Matth.*8.11. *Altar.* 1.*Cor.*10.21. Sacrifice. *Hebr.*9.14. Prieſts. Religion. *Rom.*3. Chriſt. 1.*Tim.*1.15, *Ioh.*1.29. *Matth.*17.5.

to sit for euer at the right hand of God to make intercession for vs; and our onely high king, to deliuer vs out of the hands of our enemies, to giue lawes vnto our consciences, and to rule vs with the sceptre of his holy word, then the Pope, and all his adherents doe. This our true confession whereunto God and our consciences be witnesses, we oppose to your false and slaunderous obtrectation and accusation, saying with Saint *Paul*, We passe very little to be iudged of you, or of mans iudgement: and with him also exhort you not to iudge before the time, vntill the Lord come, who will lighten things that are hid in darkenes, and make the counsels of the harts manifest, and then shall euery man haue praise of God. Further I doe exhort you that take vpon you so seuerely to censure and iudge others, carefully to take heede to your selues, that you haue not a false faith grounded not vpon Gods promises, contained in his word, but vpon mans deuises and traditions, which as *Epiphanius* saith, is worse then no faith, *χεῖρον ἀπιστίας πίστις*: and that you be not voyde of true hope, by teaching the doctrine of doubting (whereof I shall speake hereafter) and by fearing to be afterdeath throwne into the firie torments of purgatorie: and that you want not true charitie, in iudging so falsely and maliciously, and persecuting vs so cruelly, as you vse to doe, when time and power serueth you: and that you haue no true repentance, nor remorse of conscience for sinne, in persisting so obstinately in damnable doctrine, and abominable idolatries: and that by leaning to your owne righteousnes, and the merites of other men, which were sinners themselues, you lose not that true iustification which is the righteousnes of God, by the faith of Iesus Christ vnto all and vpon all that beleeue, which is onely able to stand and discharge vs, before the iudgement seate of Iesus Christ, and is the onely strong staffe to leane vpon, to leap ouer the ditch of damnation, and beware (I say) that you leaning vpon the weake reede of your owne merites and others, fall not into the middest thereof, from which there is no rising: take heede you be not of the ma-

1.Cor.4.3.

Epipha. in Anocrate.

Rom.3.22.

lignant

lignant Church, which heareth not the voyce of Chriſt, and wherein that man of ſinne, and ſonne of perdition ſitteth and raigneth: and that you haue not ſuch Idolatrous altars, as *Ieroboam* had, againſt which the man of God cried, and vpon which the like iudgement of God fell, as hath done vpon yours now: And that you haue not a falſe forged ſacrifice, which appeaſeth not, but daily prouoketh Gods wrath againſt you, and that you be not without prieſts to teach the law of God truely, but haue ſwarmes of ſuch prieſts, as ſay not where is the Lord, and know not God, but propheſie in *Baal*, which haue gone out of the way, and haue cauſed many to fall by the law, &c. Beware that you be not without religion, remembring the ſaying of *Lactantius*: *Quare non eſt dubium, quin religio nulla ſit, vbicunque ſimulachrum eſt*: that is, wherefore there is no doubt, but that there is no religion, whereſoeuer an Image is. Finally, I ſay againe and againe, beware that you forſake not the true Chriſt, and worſhip Antichriſt, ſitting in the weſterne Babylon built vpon ſeuen hilles, which in the dayes of Saint *Iohn* raigned ouer the Kings of the earth: wherefore be not ſo raſh in iudging ſo hardly and vncharitably of others, but examine and iudge your ſelues, that you be not iudged of the Lord. But I now come to your pithie probation of this your vncharitable and ſhameles aſſertion. The reaſon you ſay is: For if they haue, then the world was without them for a thouſand yeares (as they themſelues muſt needes confeſſe, *videl.* all the time their Church was eclipſed) and for 1500. as we will proue by the teſtimonie of all records of antiquitie, &c. Whereunto I anſwere, that if we take the world in that ſenſe, which the ſcripture ſometimes doth, for the multitude and ſocietie of them, whereof the Diuell is prince: which hateth Chriſt and his true diſciples, which is ſet vpon wickednes: for the which our Sauiour Chriſt refuſed to pray ſaying, I pray not for the world: and whereof *Iudas* (not *Iſcariot*) did ſay, what is the cauſe, that thou wilt ſhew thy ſelfe to vs, and not vnto the world? In this ſenſe I may grant that the world hath not had theſe

1. *King.* 13. 2.

Ierem. 2. 8.

Malach. 2. 8.

Lactant. de origi. errorin lib. 2. cap. 19.

Auguſt. de ciuitate dei lib. 18. *cap.* 2.

Apoc. 17. 9. 18.

1. *Cor.* 11. 31.

Ioh. 14. 30.

2. *Cor.* 4. 4.

Ioh. 15. 18 19.

1. *Ioh.* 5. 19.

Ioh 17. 9.

Ioh. 14. 22.

gifts

gifts of Gods grace these thousand yeares, and put another thousand and more vnto them. But if we take the world more generally for this great globe, and all the inhabitants thereof, then proue by the testimonie of all antiquitie that the doctrine which we teach and professe hath not been these 1500. yeares in the world, and we will yeeld, and you shall winne the victorie. But it is vsuall with you and your fellowes to make great and braue bragges to amaze the simple and ignorant; and to bring small and poore proofes (as you doe here none at all) to perswade the wise and learned: great braggers are no great doers. In deede we confesse that the Church is well compared by Saint *Augustine* to the Moone. For as the Moone receiueth her light from the Sunne: so doth the true Church receiue her light from Iesus Christ the sunne of righteousnes. And as the Moone is sometimes in the full, and shineth in full brightnes, and sometimes is in the waine, and sometimes is eclipsed, and doth little appeare: euen so the Church is sometimes in the full, and shineth in full brightnes and glorie as in the Apostles times, and diuers hundreth yeares after it did: sometimes it is in the waine and eclipsed, as for many hundred yeares last past it hath been, in which that Apostasie from the faith is come, which Saint *Paul* by the spirit of God foreshewed, and the euent hath proued by Mahometisme in the East, and Papisme in the West. During which time although the Church hath been driuen into the wildernes, and the light of true doctrine (which is the soule of the Church) hath been eclipsed, yet they haue neuer vtterly perished. For in all ages God in mercie hath reserued a remnant according to the election of grace, by whom the light of his truth hath been preserued, and in whom those admirable promises of his mercie haue been performed. These haue been, not proude Popes treading vpon Emperours neckes, deposing them from their Crownes and Kingdomes, raysing bloudie battels, and pouling and spoyling Christian countries with greeuous and horrible exactions and deuises, as might be shewed: not carnall Cardinals Princes

August. in Psal. 10.

Malach. 4. 2.

2. *Thes.* 2. 3.
1. *Tim.* 4. 1.

Apoca. 12.

Rom. 11. 5.

peeres,

peeres, hauing 200. and 300. benefices apeece, as *Gerſon* and *Clamangis Pariſian* Doctors before named doe affirme, not popiſh blinde prelates, Abbats, Monkes, prieſts, &c. wallowing in all worldly wealth, and for the moſt part in great filthines of life, as hereafter I will ſhew: but ſuch as the Apoſtle ſpeaketh of, that haue been tried by mockings and ſcourginges, yea by bondes & priſonment, which were ſtoned, hewen aſunder, tempted, ſlaine with the ſworde, wandred vp and downe in ſheepe-skinnes, and in goates skinnes, deſtituted, afflicted and tormented, whom the world was not worthie of, which wandred in wildernesſes and mountaines, and dennes, and caues of the earth. Such were thoſe good people (in the time of the foreſaid apoſtacie) the *Waldenſes* and *Pauperes de Lugduno* diſperſed in diuers countries, as namely Calabria, Sauoye, Prouence in Fraunce, of whom many both long agoe in ſundrie places and diuers times were burned, as it is written in the old booke called *Faſciculus Temporum:* and alſo of late yeares were moſt cruelly and vnmercifully perſecuted in Merindoll, the valley of *Angrone*, *Luſerne*, and Saint *Martin:* Such were they that were called Begardi, of whom to the number of 114. were burnt at Paris, as the foreſaid booke *Faſciculus Tempo.* ſheweth. Such were they that were called *Albingenſes* inhabiting eſpecially about Tholoſſa in Fraunce, of whom by the procurement of that falſe Frier, and ſuperſtitious Hypocrite Dominicus an hundreth thouſand were deſtroyed, as writeth *Bernardus Lutzenburgus*, and an 180. were together burned, as both *Antoninus* the Arch-biſhop of Florence writeth, and *Bellarmine* himſelfe confeſſeth. Such were they of whom *Albertus Crantius* writeth, which in Sueuia publikly preached, that the Pope, Biſhops and prelates were heretikes and Simoniakes; that the begging Friers did peruert the Church with their falſe preachings, for the which they were perſecuted and ſome burned. Such were they in Bohemia and Morauia in great number, with whom *Aeneas Syluius* (who was Pope called *Pius* the ſecond) hauing had conference, writeth thus of one of them.

Gerſon tom. 1. de deſect. Virorum eccleſiaſt. Nicol. Clama. de corrupto ſtatu eccleſiæ. Heber. 11. 36.

Aetate 6. fol. 84

See Acts and monuments tom. 2. *Ibidem faſcicul. temporum.*

Vincent. Bella. Specu. Hiſtor. lib. 29. cap. 103 Anton. hiſt. part. 3. titul. 19. cap. 1. §. 4. Crant. in Metropo lib. 8. cap. 18 & lib. 10. cap 9.

Aeneas Syluius epist.130.pag. 677.

Finitis sermonibus istis assurrexit vnus de primoribus Thaboritarum, & animo satis inflato, quid tu nobis, inquit, apostolicam sedem tot verbis amplificas? Nos Papam & Cardinales auaritiæ seruos nouimus, impatientes, inflatos, tumidos, ventri ac libidini deditos, ministros scelerum, diaboli sacerdotes, & Antichristi præcursores, quorum deus venter est, pecunia calum. That is, when these speeches were ended, there did rise vp one of the chiefe of the Thaborites, and with an hautie minde said, What dost thou amplifie to vs in so many wordes the Apostolicall seate? we know that the Pope and the Cardinals be slaues to couetousnes, imputient, proud, arrogant, giuen to the bellie, and filthie lust; the ministers of wickednes, the priests of the diuell, and the forerunners of Antichrist, whose God is their bellie, and whose heauen is money. Such also was *Arnoldus Brixianus,*

Froſard fol.54. persecuted by that proud English Pope *Adrian* the fourth, *anno* 1155. *John Rochetailada* burnt at Auinion by Pope *Clement* the sixt 1345. *Michael Cesenas* burnt 1322. *Iohn Wickliffe,* who died 1387. and after his death his body was burnt. Two Franciscan Friers burnt at Auinion by Pope *Innocent* the sixt 1354. Two others burnt at London 1357.

Polychron. lib.6. *Polidor Virg. lib.19.* *William Swinderby* burnt 1401. *William White* burnt 1428. *Peter Clarke,* and *Peter Paine* 1433. persecuted and forced to flee into Bohemia. *Thomas Rhedonensis* burnt at Rome

Anton. part.3. tiuul.22.cap. 10. 1430. *Mattheus Palmerius* burnt at Florence, as witnesseth *Sabellicus. Dulcinus* of Nouaria and *Margaret* his wife

Sabel. Enne. 10. lib.4. burnt about the yeare of our Lord 1304. *John Hus* and *Hierome* of Prage burnt at Constance 1415. 1416. *Hieromus Sauonarola* burnt at Florence 1499. These and many such other that might be produced with their faithfull fauourers and followers, were the true Church of God, in whom his mercifull promises were performed. These are they that haue mourned in Zion, that haue la-

Isa.61.3. *Ezech 9.5.* mented and cryed for all the abominations that haue been don in Ierusalem, or rather in Rome, that were killed

Apoc.6.9.19. for the word of God, and for the testimonie which they maintained, and which came out of great tribulation, and

Apoca 7.14. haue washed their robes in the bloud of the Lamb. But

these

theſe now haue beautie for aſhes, the oyle of ioy for mourning, the garment of gladnes for the ſpirit of heauines, and are trees of righteouſnes, the planting of the Lord, in whom he is glorified, they be now vnder the altar, and are in the preſence of the throne of God, and ſerue him day and night in his temple, and he that ſitteth on the throne doth dwell among them, neither doth the ſunne light on them, neither any heate. But this man will ſay, that theſe were condemned and punished by the Church for heretikes. I confeſſe they were ſo, euen as the Prophets of God, Chriſt our Sauiour, and his holy Apoſtles were before them condemned by the prelates and prieſts of the Church of Iſrael, which caried the countenance of the Church of God, as much and more rightly then the Pope and his prelates now doe. Neither were theſe ſo few in number, but that by confeſſion of ſome popiſh writers, the Romiſh falſe faith was ſometimes in danger to haue been ſubuerted by them. *Wernerus* a Charterhouſe Monke of Colen in his foreſaid booke called *Faſciculus temporum* writeth thus: *Fuerunt nihilominus poſtea quidam ſubtiliſſimi hæretici, qui iſtam hæreſim Waldenſium defendere conabantur, & plura regna & populos deceperunt*: that is, notwithſtanding there were afterwards ſome moſt ſubtill heretikes, which went about to defend this hereſie of the Waldenſes, and deceiued (or rather truely inſtructed) many kingdomes and nations. And againe, hauing made mention of certaine popiſh doctors in thoſe dayes, as *Hugo Cardinalis, &c.* he hath theſe words: *Quos diuina bonitas miſit pro fidei defenſione, alioquin tota pene fides periſſet propter hæreticorum multiplicitatem, & ſubtilitatem ſimul & potentiam*: that is, whom God ſent for the defence of the faith, for otherwaies it had like wholy to haue periſhed by reaſon of the multitude, ſubtiltie and power of heretikes. It appeareth by the teſtimonie of this popiſh Monke, that in thoſe dayes there were verie many of them whom he falſely calleth heretikes. And whereas theſe deteſted the enormities and abominations of the Church of Rome, and maintained the ſame ſubſtantiall and fun-

Iſa.61.3. *Apoc.6.9.* *7.15.* *Faſcicu.Temp. ætat.6.fol.78.* *1233.* *Fol.80.*

damentall points of doctrine that we doe, (as it appeareth by the articles obiected vnto them that they did) how doth this man say that our religion was not these 1500. yeares in the world? It was in the world, but hated of the world, which hated Christ: yet was it constantly confessed euen to death of them whom God the Father hath giuen to Christ out of the world. Hereby it may sufficiently appeare, that the Synagogue of the Iewes hath not bin more constant in continuance, nor more ample in place, then the true Church of Christ hath been. In deede it may be, that the Synagogues of the Iewes haue continued in some certaine places more constantly, then the true Churches of Iesus Christ haue done: Yet hereupon it doth not follow, that either Gods admirable promises haue not bin performed, or that the true Church hath perished. It is not the Synagogue of the Iewes, but the true Church of God, that is clothed with Christ the sun of righteousnes, treadeth vnder her feete earthly things, which be mutable as ỹ moone, and is adorned with the Doctrine of Christs twelue Apostles, which is forced to flee into the wildernes. *Chrysostome* saith well: *Ecclesia est tabernaculū à deo fixum non ab homine: ab vno loco in alium fugit, sed non à pietate ad impietatem fugit.* that is. The Church is the tabernacle which God hath pight and not man, she fleeth from one place to another, but she neuer fleeth from godlines to impietie and wickednes. As *Barrabas* found here more fauour with the prelates and priests of Iudah and Ierusalem, then Iesus Christ the son of God did: So the Popes and Iewes Synagogues haue found more fauour, and more quietly rested in this wicked world, then the true Church of Iesus Christ hath done. As euen in Rome the Iewes, professed and open enemies of our Sauiour Christ, haue had and yet haue their Synagogues, and liue (paying their tributes) in as great quietnes and safetie, as the Curtizans & Whores of Rome do, which pay yearely to the Pope twentie thousand duckates. It is written in the pontificall, that at the coronation of the Pope, and in his procession to ỹ Church of *Laterane*, the Iewes vse to meete him, and making curtesie do offer the law to him, to whom he

Iob. 15. 18. 19.

Iob. 17. 6. 9.

Apoca. 12. 1.

Chrysostom in psal. 114.

Cornel. Agrip. de Vanitate Scient. cap. 64.

he giueth a gentle anſwere. But whereas the foreſaid *Arnoldus Brixianus* a great learned man reproued the errors and enormities of the Church of Rome, *Adrian* the foure our proud countriman (who rebuked the Emperor for holding his wrong ſtirrop) would not go vp to the Church of Laterane to be conſecrate, vntill he were driuen out of Rome. There was alſo one *Arnulphus* in Rome a godly mā, whom many of the inhabitants thereof acknowledged for a true diſciple of Chriſt, that was there murthered by the prieſts for inueighing againſt their wickednesſe. Alſo in a towne neere Rome called Pole, the lord thereof with many others were counted heretikes, for ſaying that none of them which followed *Peter* were ý true vicars of Chriſt, but ſuch as followed the pouerty of Chriſt. Theſe Pope *Paulus* the ſecond perſecuted and contumelioully intreated, as *Platina* and *Sabellicus* doe write. Hereby we ſee that it is a thing more allowable in Rome, to denie Chriſt as the Iewes doe, then to meddle with the Popes triple crowne, or to reproue his pride, and enormities.

Platina in Adriano. 4.

Platina in Henrio. 2.

Platina in Paulo. 2.

Sabellicus Ennead. 10. lib. 7.

This our doctrine of performing Gods admirable promiſes not in proud Popes, and wicked worldlings, but in the faithfull which feare God, tremble at his word, and are for the moſt part hated and perſecuted in the world, doth neither ſhew the path to Atheiſme, nor open the gap to Machiuilian deuiſes, which by the teſtimonie of ſome papiſts themſelues are no where ſooner learned then in that ſchoole, wherein *T. W.* the author of this ſlanderous libell, hath bin (as I ſuppoſe) too much and too long trained. I meane the ſchoole of Ieſuites, of whom *William Watſon* a popiſh ſecular prieſt in his booke of *Quodlibets* lately publiſhed doth thus write; *Many Atheal paradoxes be taught in the Ieſuites conclaue, or cloſe conuenticles.* Aga. *Queſtionles the Ieſuits want neither art nor euill will, nor yet malitious meanes to effect it, as hauing vſed from the beginning more Machauilian deuiſes, and Atheal practiſes in ſecret conference by their inferior agents with ſchiſmatikes, yea and with our common aduerſaries, then with catholikes.* Againe: It muſt needes follow, that there is not a Ieſuite in all England this day, but hath

Quodlib. 1. art. 9. pag. 21.

Ibidem.

Quodlib 4. art. 4. pag. 112.

hath a bitter smack of father *Parsons* impiety, irreligiosity, treachery, treason, & Machiuilian Atheisme. Again: neither *Machiuel*, nor any that euer yet was in Europe came neere vnto the Iesuites for Atheal deuises to preuent the stopples of their stratagems, and to further their proceedings. Againe: But I call them Iesuiticall (that is, the faction of the Iesuites) by abbreuiation to auoyde circumlocution, in one word expressing them to be a factious, seditious, ambitious, auaritious, treacherous, traiterous, Machiuilian, Atheall consort, that abusing the rules of their societie, &c. By the iudgement of this popish priest, let the good reader consider who they be, that shew the path to Atheisme, and open the gap to Machiuilian deuises.

Quodli. 9. art. 7 pag. 314.

In the appendix to the Quodli. pag. 346.

The Pamphlet.

The learned Protestants are Infidels.

2. *Article.*

WHosoeuer buildeth his faith vpon his owne priuate and singular exposition of Scripture, is an Infidel. But all Protestants in England build their faith vpon their owne priuate exposition of Scripture: Ergo, all the Protestants of England are Infidels. The Maior cannot be denied: because faith must be infallible, and impossible to be either erroneous or changeable: but faith which is builded vpon priuat exposition of Scripture, is subiect to error and change, and consequently vpon better aduice and consideration may be altered.

The minor I proue: for either they build their faith vpon their owne priuat opinion, in expounding of Scriptures, the exposition of the Church, the Fathers, or Councels: but not vpon these three: Ergo, vpon their owne priuate exposition.

Some Protestants allow the Fathers, and their expositions, so farre forth as they agree with Gods word, and no farther: but this is nothing else but to delude the world: for what meane they when they say they will allow them so far forth as they agree with

the

the Scriptures? Meane they perhaps, that if the Fathers bring Scriptures to proue any poynt of Religion now in controuerſie, to allow that poynt as true? If ſo, why then reiect they S. Auguſtine *and other Fathers, who bring Scripture to proue prayer for the dead? yea and all controuerſies almoſt in Religion, the Fathers proue by Scriptures when they diſpute vpon them. Or perhaps they meane to admit the Fathers, when they alleage Scripture, but ſuch as euery Proteſtant ſhall allow of, ſo it be conformable to their fancies, and fit their new coined Goſpell: and in this ſenſe who ſeeth not, that euery paltry companion will make himſelfe, not only expoſitor of Chriſts word, but alſo will preferr his expoſition before all ancient Fathers, when they dannce not after his pipe, and conſent not with his hereſies.*

Aug. lib. de cura. agen. pro mortui.

Anſwere.

HEre we haue a ſyllogiſme, to the Maior or firſt propoſition whereof, I anſwere, that they which vniuerſally in all matters and doctrines of ſaluation doe follow priuate and falſe expoſitions of the Scripture be Infidels: but in ſome places of Scripture a man may follow a priuate and falſe expoſition of the Scripture, and beleeue the ſame to be true, and yet be no Infidel. *Hilarie* followed a priuat and falſe expoſition of the place, *Come behind me Sathan:* and *Ambroſe* of *Peters* deniall of Chriſt, and *Hierome* in like manner of *Peters* diſſembling with the Iewes, Galat. 2. yea, and all the Fathers haue in ſundrie places of Scripture followed priuat, and vntrue expoſitions, and haue beleeued the ſame to be true, and yet they were no Infidels. Saint *Auguſtine* ſaith well: *Quiſquis igitur Scripturas diuinas &c.* Whoſoeuer therefore doth thinke himſelfe to vnderſtand the holy Scriptures or any part of them, ſo that by that his vnderſtanding, he doth not edifie and build this double loue of God and of his neighbour, doth not yet vnderſtand them. But whoſoeuer doth draw ſuch a ſenſe or expoſition from them, as may be profitable to the edifying of this loue, and yet doth not

Hilarius in Matth. can. 16. Ambroſ. in Luc. lib. 10.

Auguſt. de doctr. Chriſt. lib. 1. cap. 36.

not deliuer that which he whom he readeth ſhall be proued in that place to haue ment, is not dangerouſly or wickedly deceiued, neither doth he at all lye. And againe, *Ibidem.* *Sed quiſquis in Scripturis aliud ſentit quam ille qui ſcripſit, illis non mentientibus fallitur: ſed tamen vt dicere cœperam, &c.* But whoſoeuer in the Scriptures doth conceiue any other ſenſe, then he that did write it did meane, he is deceiued although the Scriptures doe not lye: yet as I began to ſay, if he be deceiued by that ſenſe which doth edifie loue and charitie, which is the end of the commaundement, is ſo deceiued, as if a man miſſing and leauing his way, yet goeth by the field thither, whither the way doth leade him. Hereby you may perceiue that euery one which followeth a priuate or falſe expoſition of ſome place of the Scripture is not an Infidel.

But to leaue this, and to come to your Minor or ſecond propoſition, I auouch the ſame to be falſe, and doe deny that we build our faith vpon priuat or falſe expoſitions of the Scripture. We ſay with S. *Peter*, that no propheſie of the Scripture is of any priuat interpretation. But we are to take that ſenſe which the holy Ghoſt intendeth and meaneth. And we ſay, that many things be moſt plaine and euident in the holy Scriptures, ſo that the ſimpleſt may vnderſtand them, and get knowledge and comfort by them. 2. *Pet.* 1. 20. So *Chryſoſtome* ſaith: *Chryſoſt. ad Rom. Hom.* 19. *An iſta aliquam expoſitionem deſiderant? annon clara ſunt, etiam vehementer ſtupidis: i.* Doe theſe neede any expoſition? are they not cleere and manifeſt, euen to thoſe that be very dull. So Saint *Auguſtine* ſaith, *Auguſt. in Euang. Ioannis tract.* 50. *Quædam in Scripturis tam manifeſta ſunt vt potius auditorem quam expoſitorem deſiderent: i.* There be ſome things in the Scriptures ſo manifeſt, that they require rather a hearer, then an expounder. So ſaith *Iuſtinus Martyr*: *Iuſtinus Martyr dialo. πρὸς τρυφ. pag.* 68. *edit. Robert. Stephan.* σκοπεῖτε τοὺς ἐν ὑμῖν μόνον ἀναγιγνωσκομένους καὶ οὐ πάνυ γενομένους καὶ ἀξιομένους διαλέγεσθαι, ἀλλὰ μόνον ἀκούειν: *i.* Marke and giue heede to thoſe things which I ſhall recite, out of the holy Scriptures, which neede not to be expounded, but onely to be heard. And whereas we confeſſe that there be ſome things hard in the Scriptures, wee ſay that the ſame are to be vnder-

vnderſtanded and expounded by conferring them with other places of the Scriptures. And that no forraine or priuate expoſition is to bee brought to them, but that which is gathered out of the Scriptures themſelues. So *Chryſoſtom* ſaith: *Scriptura ſeipſam exponit, & lectorem errare non ſinit:* that is, the Scripture expoundeth it ſelfe, and ſuffereth not the reader to erre. Againe, *Semper enim quando quid obſcurum loquitur ſeipſum iterum interpretatur.* Whenſoeuer *Paul* doth ſpeake any thing obſcurely, he doth alwayes expound himſelfe. So ſaith Saint *Auguſtine, Magnificè igitur & ſalubriter, &c.* that is, The holy Ghoſt hath ſo excellently and holeſomely tempered the holy Scriptures, that with plaine places, he doth put away hunger, and with obſcure places take away lothſomneſſe. For there is nothing gathered from thoſe hard places, which is not to be found moſt plainely vttered in others. So Saint *Baſil* ſaith: *Quæ ambigua ſunt & tectè dicta eſſe in quibuſdam diuinæ ſcripturæ locis videntur, ea ab aliis locis manifeſtis declarantur:* that is, What things be doubtfull, or ſeeme to be couertly ſpoken in ſome places of the holy Scripture, the ſame are expounded by other plaine places. Againe: *Ecce nunc audi ipſam ſeipſam declarantem ſcripturam.* Behold now, heare the Scripture expounding it ſelfe. So alſo ſaith *Irenæus, Oſtenſiones quæ ſunt in ſcripturis non poſſunt oſtendi niſi ex ſcripturis:* that is, The expoſitions which be in the Scriptures cannot be ſhewed but out of the Scriptures: So *Theodoritus* ſaith, Οὐδὲν σοι δεῖ ξένης ἑρμηνείας· αὐτὸς γὰρ ὁ διδάσκαλος ἑαυτὸν ἑρμηνεύει. *i.* Thou needeſt no ſtrange expoſition. For the Euangeliſt expoundeth himſelfe. So *Hilarius* ſaith: *Dictorum intelligentia aut ex præpoſitis aut ex conſequentibus expectetur:* that is, The vnderſtanding of the ſayings is to be looked for either of thoſe things which goe before, or thoſe that follow after. So *Clemens* ſaith: *Ex ipſis ſcripturis ſenſum capere veritatis oportet.* From the Scriptures themſelues we muſt take the ſenſe and expoſition of truth. Finally, ſo Pope *Pius* the ſecond: *Ab ipſa ſcriptura recipiendus eſt ſenſus veritatis:* that is, The vnderſtanding of the truth is to be receiued from the Scripture

Chryſo. in Gen. homil. 12.

In 2. Cor. homil. 9.

Auguſt. de doct. Chriſti. lib. 2. cap. 6.

Baſil Queſt. comp. explic. queſt. 267.

Idem. Hexam. homil. 4.

Irenæus lib. 3. cap. 12.

Theodor dia. log. 1.

Hilarius de trinitate lib. 9.

Diſtinct. 37. cap. Relatum.

Æneas Siluius epiſt. 130.

it selfe. Now how carefully and diligently we endeuour to doe this, that is to expound the holy Scriptures truely and sincerely, by the Scriptures themselues, God knoweth, our writings and sermons doe shew, and the consciences of those that reade and heare them can witnes with vs. And this is also an argument hereof, that you cannot bring forth any places of the Scriptures which we falsely expound, or seeke violently and wickedly to wrest from the true and simple sense of the holy Ghost, contained in the holy Scriptures. The which this cauiller should haue done, and thereby declare how we builde our faith vpon priuate and false expositions. But let vs see and examine his proofe of his Minor, which is, that because we builde not our faith vpon the exposition of the Church, the Fathers, or Councels; therefore we builde vpon our owne priuate expositions. I answere, that although we reuerence the iudgement of the true Church of God, the holy Fathers and Councels, yet by this that I haue before alledged it plainely appeareth, that we are to fetch the sense and exposition of the Scriptures, not from them, but from the Scriptures themselues. And whereas you by the Church doe meane the Romish Church, I will shew hereafter that she hath corrupted and falsely expounded the Scriptures. As touching the Doctors, we are not bound vnto their expositions, which sometimes be not sound, and sometimes differ among themselues: Yea Cardinal *Caietanus* plainely auoucheth this, and doubteth not to bring sometimes senses and expositions to the Scriptures which be not in all the Doctors. His words be these: *Nullus itaque detestetur nouum sacræ scripturæ sensum; ex hoc quod dissonat à priscis doctoribus. Sed scrutetur perspicacius textum ac contextum scripturæ, & si quadrare inuenerit, laudet Deum, qui non alligauit expositionem scripturarum sacrarum priorum doctorum sensibus, &c.* that is, Let no man hereupon detest or dislike a new exposition of the holy Scripture, because it dissenteth from the ould Doctors. But let him more sharpely search the text and Coherence of the Scriptures, and if he finde it to agree therewith, let him praise God, who hath not

Card. Caietanus in præfatione in lib. 5. Moſis.

not bound the expoſition of the holy Scriptures to the ſenſes and expoſitions of the ancient Doctors. Yea Biſhop *Fiſher* a great patrone of the Popes doubteth not to affirme, that many things in the Gospel and other Scriptures be now more exactly diſcuſſed, and more plainely vnderſtoode, then they were of old time of the Fathers, and that there be yet many obſcure and hard places, which will be much better vnderſtoode of the poſteritie: whereby it appeareth that his Iudgement was, that the expoſition of the Scriptures is not to be tyed vnto the Fathers, and then much leſſe to the Councels, which doe not expound in order the bookes of the Scriptures (as the Fathers did) but onely examined ſome places, and diſcuſſed ſome Doctrines which were in controuerſie. Moreouer, whereas Saint *Auguſtine* in his foure bookes *de doctrina chriſtiana* entreateth largely of the expoſition of the Scriptures, and giueth many good and learned leſſons concerning the ſame, and namely ſeuen rules of *Ticonius* the *Donatiſt* which he commendeth, and calleth them keyes to open the Scripture, neither he nor *Ticonius* doe make mention of theſe rules, which the author of this pamphlet doth here ſet downe, nor referre vs vnto them. Therefore theſe be new coined rules of your owne, voyde of the teſtimonie of antiquitie. But that the Chriſtian reader may ſee, who they be that builde their faith vpon priuate and falſe expoſitions of the Scripture, let vs come to the examination of ſome particular places of the Scripture, and ſee who they be that follow priuate and falſe expoſitions. The wordes of our Sauiour Chriſt: *drinke ye all of it*, they expound that Chriſt ſpake them onely to his Apoſtles, which (as they terme them) were prieſts: and therefore this bindeth prieſts to drinke of the Cup, but not the lay people. So ſaith *Iohn Fiſher* the Biſhop of Rocheſter: *Bibite ex eo omnes. Quæ verba proculdubio ſolis erant dicta ſacerdotibus, quibus & poteſtas tum fuerat collata conficiendi ſacramenti, nimirum hijs verbis, hoc facite in meam commemorationem.* that is, *Drinke all of this*, which words without all doubt were ſpoken onely to prieſts, to whom power alſo

Io. Roffenſ. Aſſert. Lutheran. artic. 18. fol. 206.

Matth. 26. 27.

Io. Roffenſ. Aſſert. Luther. confut. artic. 16.

also was giuen to make the Sacrament, that is, by these words, *doe this in remenbrance of me.* The same in effect wrote Cardinall *Hosius*, Doctor *Harding*, *Andradius*, *Æneas Siluius*, and others. This exposition although peraduenture it wil not be counted priuate, for that it is maintained by so many great men, yet it is a very false & absurd exposition, and easily to be discerned by any simple man. For if these words, *Drinke ye all of it*, were spoken onely to priests; then likewise these, *Take ye, eate ye*, were spoken onely to priests. And so by your wise exposition, as none but priests, by these words are bound to drinke of the Cup: so none but priests are bound to take and eate the bread, as it was the manner and custome of the common people in Liuonia not to receiue this Sacrament at all, as *Gerson* writeth. But if our Sauiour Christ did speake the one to all, both priests and people, why not the other? If the one doe binde all, why not the other? Moreouer Saint *Paul* deliuering to the Corinthians the Supper of our Sauiour Christ, according to the institution which he had receiued of Christ, deliuered not onely the breade but also the Cup to the whole Church of Corinth, which I suppose you will not say were all priests. *This Cup is the new Testament in my bloud. As often as ye shall eate this breade, and drinke this Cup, ye shew the Lords death till he come. Wherefore whosoeuer shall eate this bread, and drinke the Cup of the Lord vnworthily, shall be guiltie of the bodie and blood of the Lord. Paschasius* expoundeth these words thus: *Bibite ex hoc omnes, hoc est, tam ministri quam reliqui credentes:* that is, *Drinke ye all of this*, that is to say, both ministers and the rest that beleeue. The glosse as it is alledged by *Cassander* thus. *Bibite ex hoc omnes scilicet sine personarum acceptione*; that is, *Drinke ye all of this*, that is, all without respect of persons. So doth *Chrysostom: Omnibus vnum corpus proponitur & poculum vnum.* One body and one Cuppe is propounded to all. So saith *Theophilactus: Tremendus calix pari cunctis conditione traditus est.* The fearefull Cup is in like sort deliuered vnto all. Yea this absurd exposition of theirs is contrarie to the practise of the Primitiue Church, and to all antiquitie,

Hosius de Com. sub vtraque specie. & Confess. Petric. cap. 40. & contr. Brentium. lib. 3. Doct. Hard. in his answere to M. Iewel arti. 3 *Andrad. orthod. explicat. lib. 7. pag. 606. Æneas Syluius epist. 130. pag. 672.*

Io. Gerson tom. 1. declar. defect. viro. ecclesiast.

1. Cor. 11. 25. 26 27.

Cassan. de vtraque specie.

Chrysost. in 2. Cor. hom. 18. Theoph. in 1. Cor. 11.

antiquitie, as might be ſhewed, and of ſome Papiſts is confeſſed.

But to proceede and to ſhew how they handle other places, I will ioyne two places together, becauſe they doe often alleage them together to proue the Popes ſupremacie ouer the whole Church of God diſperſed ouer the whole world. The one Hoſea. 1. 11. *Then ſhall the Children of Iudah, and the Children of Iſrael be gathered together, and appoynt themſelues one head.* The other place is Iohn 10. 16. *There ſhall be one fold, and one ſhepheard.* Theſe places be alleaged by Pope *Pius* the ſecond, epiſt. 288. by *Iohannes de Pariſijs*, by D. *Harding*, &c. expounding the ſame not of Chriſt, but of the Pope, to be this one head, and one ſhepheard. The which what a priuat and falſe expoſition it is, I neede not greatly to ſhew, it is ſo plaine and apparant. The firſt place of *Hoſea*, Saint *Hierome* expoundeth thus: *Hæc omnia fient, quia magnus eſt dies ſeminis Dei, qui interpretatur Chriſtus: i.* All theſe things ſhall come to paſſe, becauſe it is the great day of the ſeede of God, which is expounded (not the Pope) but Chriſt: ſo alſo doth Frier *Lira. Congregabuntur filij Iudæ, id eſt, Apoſtoli, &c.* There ſhall aſſemble together the Children of Iuda, that is to ſay the Apoſtles: and the Children of Iſrael, that is to ſay, the heathen conuerted: together, that is to ſay, in one Church: and ſhall appoynt vnto themſelues one head, that is to ſay, one Chriſt: So doth S. *Auguſtine de ciuitate Dei lib. 18. cap. 28.* Whoſe words for ſhortnes ſake I omit. The other place is ſo plaine, that a Cobler by hearing or reading of it, may perceiue that our Sauiour Chriſt ſpake it of himſelfe, and not of the Pope. He ſaith, *I am the good ſhepheard and knowe mine, and am knowne of mine: I lay downe my life for my ſheepe. Other ſheepe I haue alſo, which are not of this fold: them alſo muſt I bring: and they ſhall heare my voyce: and there ſhall be one ſheepefolde, and one ſhepheard. Therefore doth my father loue me, becauſe I lay downe my life that I might take it againe.* Who is ſo blind as ſeeth not theſe words to be ſpoken of our Sauiour Chriſt himſelfe, and not of the Pope. Yet that doughtie or rather doltiſh Doctor, *Iohannes de Pariſijs* is

Ioan. de Pariſ. de poteſt regia. & papali. cap. 3
D. Hard. confut. Apolog. cap. 3. diuiſ. 2.
Hieron. in Oſeam. cap. 1.
Nicol. Lira in Oſeam. cap. 1.
Ioh. the 10. 14.

not ashamed to say, that it is not to be vnderstoode of Christ, but of some other Minister, which should rule in his place. His words be these: *Congregabuntur filij Iuda, & filij Israel, vt ponant sibi caput vnum. & Ioan. 10. fiet vnum ouile, & vnus pastor. Quod quidem de Christo intelligi non potest: sed de alio aliquo ministro qui præsit loco eius.* i. The Children of *Iuda* and the Children of *Israel* shall be gathered together, and shall appoynt themselues one head: and Ioh. 10. *There shall be one fold, and one shepheard*, which cannot be vnderstoode of Christ, but of some other minister that must rule in his place. Behold the absurditie of this saying and exposition, and let this cauiller, who in his questions and challenge so disdainefully despiseth our learning, consider what a blind, ignorant, and vnlearned Doctor and writer this was, that so absurdly expounded this place, and contrarily to the plaine words denieth them to be vnderstoode of our Sauiour Christ, and blasphemously attributeth ý vnto the Pope, which is only proper and peculiar to Iesus Christ. Frier *Lira* was of better iudgement, who writeth thus: *Fiet vnus pastor, id est, Christus.* i. There shall be one pastor, that is to say, Christ. I will shew another place or two in like manner, expounded for the proofe of the same matter. In the booke of the ceremonies of the Church of Rome, the which I wish were in English, that our English Catholikes might see the goodly ceremonies and orders of that Church, it is thus written: *Papa in nocte natiuitatis domini benedicit ensem, quem postea donat alicui principi in signum infinitæ potentiæ pontificiæ collatæ, iuxta illud, data est mihi omnis potestas in cœlo & in terra. Item dominabitur à mari vsque ad mare, & à flumine vsque ad terminos orbis terrarum.* i. The Pope in the night of the feast of Christs Natiuitie, blesseth a sword, for a signe of the infinit power giuen to him; which hee afterward bestoweth vpon some Prince, according to that saying: *All power is giuen to me both in heauen and in earth:* also, *He shall rule from the sea vnto the sea, and from the flood vnto the ends of the world.* Are not these sayings thinke you finely expounded of the Pope, whereof the one our Sauiour Christ himselfe spake,

Vbi supra.

Nic. Lira in Ioan. cap. 10.

Lib. 1. Cærem. tit. 7.

and

and the other the Prophet *Dauid* propheſied of Ieſus Chriſt himſelfe? And the former of theſe places, *Stephen* the Archbiſhop of Patraca applied vnto Pope *Leo* the 10. in the Councell of Lateran, in the audience of the Pope himſelfe, who thankefully accepted it, and ſuffered it to be publiſhed, and printed; and ſo to this day was neuer by any Papiſt diſliked. By theſe places any man may diſcerne and iudge, whether this Romiſh prelate be not that man of ſinne, and ſonne of perdition, an aduerſarie, that exalteth himſelfe againſt, or aboue all, that is called God, or that is worſhipped, ſitting as God in the temple of God, ſhewing himſelfe that he is God (of whom S. *Paul* before propheciedi) in taking theſe things vnto himſelfe, which Gods ſpirit ſpake properly, and peculiarly of Ieſus Chriſt? The place of Saint Peter 1. chap. 4. *Loue or charitie couereth the multitude of ſinnes:* they expound in this ſenſe, that charitie maketh ſatisfaction for our ſinnes, and couereth and hideth our ſinnes before God. *Iohn Fiſher* the Biſhop of Rocheſter writeth hereof thus: *Tertius modus eſt per vehementis charitatis affectum. Nam vehemens vtique charitatis affectus peccatorum etiam expurgat reliquias, quum dicat diuus Petrus: Charitas operit multitudinem peccatorum:* i. The third meanes (to purge away ſinne) is by the affection of vehement charitie: for ſurely the vehement affection of charitie, doth alſo purge out the remnants of ſinnes, for S. *Peter* ſaith, *Charitie hideth the multitude of ſinnes.* That this is a priuate and falſe expoſition, a ſimple and meane man may ſee, eſpecially if he looke vpon the place, in the Prouerbs, chap. 10. 12. from the which Saint *Peter* doth alleage it, and is commonly quoted in the margent. *Hatred ſtirreth vp contention: but loue or charitie couereth all treſpaſſes.* Where *Salomon* ſheweth, that as enuy and hatred moueth men to contention, and to blow abroad the faults of their brethren to their infamie: ſo loue and charitie ſhould moue vs to couer and hide their faults and infirmities, and rather ſeeke to amend them, then to defame them: and therefore theſe words are not ment of ſatisfying for our ſinnes, or couering them before God; but of the couering

In Concil. Lateran ſub Leo. 10 pag. 671.

2. Theſſ. 2. 3. 4.

Affert. Luther. Confut. cap. 17.

In Proverb. 10. couering of them before men. And so doth D. *Bayne*, Bishop of Lichfield in Queene *Maries* daies, expound them. What should I shew how priuatly or rather fallly they expound the places of Gen. 14. 18. touching *Melchesedeck* bringing forth bread and wine, and that of Malachie 1. 11. of the incense and pure offering, which in euery place shall be offered to God, by which they seeke to maintaine their Masse, and the false forged sacrifice thereof. I would haue passed these places ouer in silence, but that D. *Harding* doth so hardly handle vs, and so grieuously charge vs for them, in these words. *The Scripture it selfe ministring euident proofe for the oblation of Christ, to his father by the Priests of the new Testament, in the institution of this holy Sacrament, in the figure of* Melchisedeck, *and in the prophesie of* Malachie *the Prophet, the authorities of the Fathers needed not to be alleaged, were not the same Scriptures by the ouertwhart and false interpretations of our aduersaries, wrested, and turned to a contrarie sense, to the heretical seducing of the vnlearned.* These be Master D. *Hardings* modest words. Let it therefore be examined and tried who they be that thus ouertwhart these places, and turne them to a contrarie sense. As touching the first place out of Genesis, they expound it that *Melchisedeck* offered bread and wine, for he was the Priest of the most high God, and that was a type and figure of the sacrifice of the new Testament, wherein Christ is offered vnto his father, vnder the forme of bread and wine. *Pighius Controuers. 5. Hosius Confess. Petricouiensi. cap. 41.* Who saith that this is the opinion of all the holy Doctors of the Church, that this bread and wine was offered for a sacrifice to God, and not for a refection to *Abraham*. But this both exposition and assertion is false: for both *Tertullian contra Iudæos*, and also *Epiphanius*, *Hæres.* 55. expound it of his bringing forth of bread and wine to *Abraham*. *Epiphanius* saith: *Abraham fuit* 88. *aut* 90. *plus minus tunc Melchisedec ipsi obuiam venit & proposuit ipsi panem & vinum: i. Abraham* was about 88. or 90. yeeres old when *Melchesedeck* met him, and brought forth bread and wine vnto him. So doth *Iosephus* expound it: *Melchisedec mili-*

In his answere artic. 17.

Epiph. Hæres. 55

Ioseph. antiq. lib. 1. cap. 11.

tes

tes Abrahami hoſpitaliter habuit, nihil illis ad victum deeſſe paſſus ; ſimul ipſum adhibuit menſæ : Melchiſedech vſed hoſpitalitie to *Abrahams* Souldiers and ſuffered them to want no victualles, and did take *Abraham* to his Table. That this is the true ſenſe it appeareth by the Hebrew word נשא which doth neuer ſignifie to offer and ſacrifice, but to bring forth : and the force of truth forceth ſome of their owne ſide to confeſſe this to be true. Cardinal *Caietanus* vpon this place writeth thus : *Nihil ſcribitur hic de ſacrificio ſeu oblatione : ſed de prolatione ſeu extractione, quam Ioſephus dicit factam ad refectionem victorum. Quod autem in vulgata editione ſubditur vt cauſa oblationis, erat enim ſacerdos dei altiſſimi : in Hebræo non habetur vt cauſa, ſed vt ſeparata clauſula :* that is, There is nothing here ſaid of ſacrifice or oblation, but of bringing forth, which *Ieſephus* ſaith was done to the refection of them which had gotten the victorie. And that which in the vulgar edition is put after as a cauſe, for he was the prieſt of the moſt high God; in the Hebrew is not ſet as a cauſe, but as a clauſe ſeparated from it. *Andradius* alſo the Ieſuit doth herein forſake his friends, and acknowledgeth this to be the true expoſition, his words be theſe : *De offerendi autem vocabulo non eſt Kemnici quod digladeremur, cum & in correctioribus latinis exemplaribus, & ſanctis patribus qui locum hunc Euchariſtiæ accommodat extet proferens; atque ego cum illis ſentiam qui laſſos Abrahæ milites, & diuturna pugna fractos Melchiſedec pane vinoque refeciſſe aiunt*: that is, We neede not *Kemnicus* to ſtriue about the word of offering, ſeeing that both in the beſt corrected Latine coppies, and alſo in the holy Fathers which apply this place to the Euchariſt, it is, *proferens* brought forth, and I in iudgement agree with them, which ſay that *Melchiſedech* refreſhed *Abrahams* ſouldiers wearied and fainted with long fight. Their expoſition of the other place of *Malachie* is as abſurd, in applying it to the ſacrifice of the Maſſe, which is neither a pure ſacrifice, nor is offered in all places. And the Fathers *Tertullian, Hierome*, and others expound it of the ſpiritual ſacrifices of the faithfull which they offer in all places to God. *Tertullian*

Caiet. in Gen. cap. 14. Scribitur.

Andrad. defenſ. fidei Trident. lib. 4. cap. 4.

in three places doth so expound it, whereof I will set downe but one: *Et in omni loco sacrificium nomini meo offeretur, & sacrificium mundum, scilicet simplex oratio de conscientia pura:* that is, and in euery place a sacrifice shal be offered to my name, and a pure oblation, to wit, simple prayer from a pure conscience. S. *Ierome* expoundeth it thus: *Dicit orationes sanctorum domino offerendas esse, non in vna orbis prouincia Iudaea, sed in omni loco.* He saith that the prayers of the Saints shall be offered to God not in Iudea, one only prouince of the world, but in euery place. But I wil forbeare to write any more, of the peruerse exposition of this place, and wil refer the reader to that most learned conference, of that excellent ornament of this Church of England Master Doctor *Reynoldes*, with *Iohn Harte*, where he shall finde this place fully discussed, and Cardinall *Allens* reasons, which he braggingly calleth *valida & planè bona*; that is, strong and very good, fully confuted: Which booke I meruaile that neither this challenger, nor any other of our Iesuites could as yet finde leasure to confute. I might alledge many moe places most falsely expounded by these Romanistes, but I will forbeare them, and will shew you one place out of the 26. of *Ieremie*, trimly applyed by *Bonauenture* a Seraphicall Doctor, a Bishop, a Cardinall of Rome, and a Saint canonized by Pope *Sixtus* the fourth, who did as holy an act in Saincting of him, as he did in building *nobile admodum Lupanar*, a noble stewes in Rome, as *Agrippa* a papist writeth. *Bonauentures* words be these: *Septimo eleuatur Corpus Christi ad ostendendam bonitatem Christi. Quae enim maior bonitas quàm quod Christus dignatur captiuus esse in altari, vnde ipse dicit in persona Hieremiae prophetae. Ecce ego in manibus vestris sum, quod bonum & rectum est in oculis vestris facite mihi. Nota quod dum aliquis dux propter suos captiuus tenetur non dimittitur nisi det magnam pecuniam. Sic nec nos Christum captiuum dimittere debemus nisi remissionem peccatorum nobis tribuat, & regnum cœleste ab eo accipiamus. Eleuat ergo sacerdos Corpus Christi in altari. q.d. Ecce quem totus mundus capere non potest, captiuus noster est. Ergo eum non dimittamus nisi quod*

Lib. aduers. Iudeos lib. 3. aduers. Marcionem, & lib. 4.

Hieron. in Malach. cap. 1.

Cap. 8. pag. 454. 546. 562.

De vanitat. Scient. cap. 64.

Bonauent. part. 2. operum in expos. missae. fol. 100. G.

quod petimus prius obtineamus: that is, Seuenthly the body of Chriſt is lifted vp to ſhew the goodneſſe of Chriſt: for what greater goodneſſe is there, then that Chriſt vouchſafeth to be priſoner vpon the Aultar: whereupon he ſaith in the perſon of *Hieremie* the Prophet, *Behold, I am in your hands; that which is good and right in your eyes, doe yee vnt me.* Note that when any captaine is kept priſoner for his people, he is held priſoner, and not let goe, vnleſſe he giue a great ſumme of money. So alſo we ought not to let Chriſt our priſoner goe, vnleſſe he giue vnto vs forgiueneſſe of ſinnes, and that we receiue of him the kingdome of Heauen. Therefore the prieſt doth lift vp the body of Chriſt vpon the Aultar; as though he ſhould ſay: behold, hee whom the whole world is not able to containe, is our priſoner, therefore let vs not let him goe, vnleſſe we doe firſt obtaine of him that which we require. This place I thought good the more largely to lay downe, that the reader may ſee what diuine doctrine theſe Romiſh Saints haue deliuered, and how finely they haue applied the Scriptures. By this doctrine Chriſt is priſoner in the Maſſe, and he muſt not be let goe vntill he haue paied his ranſome. And this is ſubſtantially proued out of *Ieremie* chap. 26. where *Ieremie* hauing preached the word of God, and denounced his fearefull plagues againſt Iuda and Ieruſalem, the prieſts and people tooke him and went about to kill him, to whom *Ieremie* ſpake ſaying: *The Lord hath ſent me to prophecie againſt this Houſe, and againſt this Citie all the things that yee haue heard, therefore now amend your wayes and your workes, and heare the voyce of the Lord your God, that the Lord may repent him of the plague, that he hath pronounced againſt you. As for me, behold I am in your hands: doe with me as you thinke good and right. But know yee for certaintie that if yee put me to death, yee ſhall bring innocent bloud vpon your ſelues, and vpon this Citie, and vpon the inhabitants thereof: For of a truth the Lord hath ſent me vnto you, to ſpeake all theſe words in your eares.* Is not this place finely expounded, and applyed, and doth it not ſubſtantially proue that Chriſt is in the prieſts hands at Maſſe, when Ieremy. 26. 12.

he holdeth him ouer his head, and belike goeth about to kill him as they did *Hieremie?* In deede by their doctrine they teare him with their teeth, and deuoure him. Thus we see, how these Romish diuines and Saints haue handled and expounded the word of God, of whom that may be well said and verified, which *Polidore Virgil* a fauorer of the Romish religion writeth of the popish lawyers and canonists. *videl. Non secus isti iurisconsulti aliquoties detorquent sacras scripturas quo volunt, ac sutores sordidas solent dentibus extendere pelles:* that is, See how these lawyers (we may say diuines yea and Saints) doe sometimes no otherwayes wrest the holy Scriptures, then coblers vse to stretch out with their teeth their filthie leather or skinnes. And that also which *Theophylactus* saith: *Ita exponere scripturas, manifestè delirare est:* that is, So to expound the Scriptures is to dote or be madde. I might shew infinit other places which they haue most falsely expounded and applyed, yea and also which they haue corrupted, mangled, and altered (which I mind hereafter somwhat to doe) but this shall suffice at this present to let the reader see, who they be which follow priuate and false expositions of the Scriptures, and consequently be infidels. And if the author of this pamphlet, or his companions, can charge vs with the like, then they may truely say that we haue followed priuate expositions, and be Infidels. But it is the vsuall manner of these men to make many vehement accusations, and to bring few sound proofes.

Polido. Virg. de inuent. rerum lib. 4. cap. 9.

In Ioan. 14.

Where you say that we reiect Saint *Augustine*, and other Fathers, who bring Scripture to proue prayer for the dead, I answere, that we refuse not the alledging of Scriptures by any, but vpon good and sound reason, which we will be readie to iustifie and maintaine. If you thinke either *Augustine* in that booke *de cura pro mortuis* which you quote (which is more full of doubtes, then of sound proofes out of the Scripture) or other Fathers haue any plaine places of Scripture to prooue prayer for the dead, you may produce them, vrge them, and make syllogismes of them, and we will answere them. But you speake many

things

things generally, and proue few particularly and pithily: For vs to proue and examine by the Scriptures, the expoſitions of the Fathers, is no fault. For if the ſpirit of God commend that good people of Berea for examining *Pauls* preaching by the Scriptures, we cannot be worthily blamed for examining the writings and expoſitions of the Fathers by the Scriptures, as long as it cannot be proued, that we doe otherwayes, then accept the good, and reiect the euill. So Saint *Auguſtine* ſpeaking of the writings of godly Fathers ſaith: *Hoc genus literarum ab autoritate canonis diſtinguendum eſt, &c.* This kinde of writing is to be diſtinguiſhed from the authoritie of the canon of the Scriptures. For they be not ſo read as though a teſtimonie were ſo alleaged out of them, that we may not thinke or iudge otherwiſe, if they haue any where otherwayes thought then the truth required. For we are of the number of them which doe not diſdaine to accept to our ſelues that which was ſaid of the Apoſtle. If you be otherwiſe minded God ſhall reueale the ſame vnto you. The like he writeth in his 111. epiſtle to *Fortunatianus*, and in his 112. epiſt. and in his ſecond booke againſt *Creſconius*, *cap.* 31. *&* 32. which I forbeare to alledge. To conclude, if you can produce any expoſitions of the ancient Fathers (whom we reuerence, and whoſe workes we reade as diligently as you doe) which we reiect, if we doe not ſhew good reaſon for the ſame, let vs beare the blame, and ſhame of it. Neuertheleſſe we doe not allow euery paltrie companion (as you terme them) either to be an expoſitor of Chriſts word, or to preferre his expoſition thereof before all ancient fathers. Neither doe I know any man ſo to doe: but we allow all men to reade and heare Gods holy word, and as they may be much edified and comforted by the things that be plaine, ſo if they vnderſtand not ſome places, we exhort them to doe as the noble man the Queene *Candaces* Treaſurer did, to ſeek to a faithful *Philip*, that is, a godly and learned man, & by him to ſeeke to haue them opened and expounded: ſo did *Fabiola* & other godly women to Saint *Hierome*. So *Auguſtine* ſaith: *Scripturarum*

Act. 17. 11.

Auguſt. epiſt. 48.

Act. 8.

Hierom. in epitaphio Fabiola.

Auguſt. de moribus eccleſ. Catho. cap. 1.

rum expositio ab ijs petenda est qui earum doctores se esse profitentur: that is, The exposition of the Scriptures is to be sought of them, which professe themselues to be doctors and teachers of them. Yet with Saint *Paul* we say, that as we are not to despise propheſying, that is, the expounding of Gods word, so we are not rashly to receiue whatsoeuer is deliuered to vs, but we are to proue all, and to hold that which is good, and to abstaine from all apparance of euill, for the eare trieth the words, as the mouth tasteth meate. So also Saint *Basil* saith: *Quod in eduliis est sensus qualitatis vniuscuiusque eduli, hoc in verbis sanctæ scripturæ est intellectus. Gula enim, inquit, cibos gustat, mens verba diiudicat*: that is, That which in meates is the taſt of the qualitie of euery meate, the same is the vnderstanding or minde in the words of the holy Scripture. For the throate, saith he, tasteth the meates, and the minde iudgeth the words.

1. *Thess.* 5, 20. 21. 22.

Iob. 33. 3.

Basil Quest. compend. explica. Quest. 279.

Now I will retort your argument vpon you in this manner, Whosoeuer buildeth his faith vpon priuate and false expositions of the Scripture is an infidel. The Papists build their faith vpon priuate, and false expositions of the Scripture, as I haue shewed before, and can proue in many places moe: *ergo* the Papists be infidels. And thus much to your second article of faith.

The Pamphlet.

All Protestants who are ignorant of the Greeke and Latine tongues are Infidels.

3. Article.

WHosoeuer relieth his faith vpon the ministers credit and fidelitie, hath no faith at all.

But all those in England, who are ignorant of the Greeke and Hebrew tongues, rely their faith vpon the ministers credit. Ergo.

All those in England who are ignorant of the Greeke and Hebrew tongues, haue no faith at all.

The

The Maior is manifeſt: becauſe they themſelues confeſſe that euery man may erre, and doth erre; neither haue they any warrant why the miniſters doe not erre, ſince they conſtantly doe defend, that whole generall councels, yea and the vniuerſall Catholike Church may erre and hath erred.

The Minor I proue: for all ſuch Proteſtants ground their faith vpon the Bible, tranſlated into Engliſh, the which tranſlation they know not whether it be true or falſe, whether the miniſter Tindall *for example erred or no, either vpon ignorance as* Broughton *one of the greateſt linguiſts among the preciſians affirmeth in an epiſtle dedicated to the Lords of the Counſell, or vpon malice to induce the people to proteſtancie, or to cauſe them to leaue the Catholike Religion: as* Gregorie Martin *in his diſcouerie moſt pregnantly prooueth. Theſe errors I ſay they know not, and conſequently cannot diſcerne a true tranſlation from a falſe, and therefore muſt needes rely their faith vpon the ſillie miniſters faithles fidelitie: which conuinceth that they haue no faith at all.*

Anſwere.

I Deny the Minor or ſecond propoſition of this Syllogiſme, and ſay that we rely not our faith vpon the Miniſters credit and fidelitie, but vpon the word of God tranſlated, the which we know to be true and holy, not ſo much for that it is by publike authoritie, and generall aſſent of men allowed, as for that it containeth moſt holy doctrine agreeable to true faith, and godly life, whereby any that readeth or heareth it, may behold the Maieſtie of Gods ſpirit appearing in it. As for example, I beleeue theſe ſayings to be true: that Ieſus Chriſt came into this world to ſaue ſinners: that he is the Lambe of God, which taketh away the ſinnes of the world: that the grace of God which offereth ſaluation to all men hath appeared, and teacheth vs, that we deny vngodlineſſe and worldly luſt, and liue ſoberly, righteouſly, and godly in this preſent world, &c. not for that this, or that man hath tranſlated.

1. Tim. 1. Ioh. 1. Tit. 2. 11.

translated them, but because the spirit of God doth beare witnes vnto my hart, that most holy, pure, and diuine doctrine is contained in them. And therefore to say that those which vnderstand not the Hebrew, and Greeke tongues, because they vse the word of God translated to them into other languages, doe rely their faith vpon the Ministers credit and fidelitie, and haue no faith, is most foolish and absurd. And let the Christian reader marke and consider how this sottish reason tendeth to the discrediting not only of vs, but also of the most part of all godly and faithfull Christians in all ages; yea and to the most of the godly Doctors and Fathers of the Church, who were almost all ignorant of the Hebrew tongue, and some of the Greeke also. The holy Scriptures were translated into many tongues, in the which the people of God did reade and heare them. As *Theodoritus* writeth: *Hebraici verò libri, non modò in Græcum idioma conuersi sunt, sed in Romanam quoque linguam, Ægyptiacam, Persicam, Indicam, Armenicamque, & Scythicam, adeoque Sauromaticam, semelque vt dicam, in linguas omnes, quibus ad hanc diem nationes vtantur*, that is, The Hebrew bookes be translated not onely into the Greeke tongue, but also into the Romaine, Ægyptian, Persian, Indian, Armenian, and Scythian, and also the Sclauonian tongues, & to say at a word, into all languages which the nations vse vnto this day. Did the ancient faithfull Christians which read and heard the holy Scriptures in these sundrie languages, rely their faith vpon men that did translate them, or vpon the diuine doctrine, and precious promises of God contained in them? And let this cauiller shew sufficient reason, why we are not either to be acquited with them: or they condemned with vs. They could no more iudge of the truth of the translations, then our people can: yet they did to their great comfort, and godly instruction and edification reade and heare the holy Scriptures, grounding their faith not vpon the translators, who might be, and sometimes were euill men; but vpon the sound, holy and heauenly doctrine therein contained. Saint *Hierome* exhorted ladies, and gentlewomen

Theodor. de curatione Græcarum affectionum lib. 5.

not

not onely to reade the Scriptures themſelues, but alſo to bring vp their young daughters when they were but ſeuen yeares ould in that holy exercise. They were not able to iudge of the tranſlations otherwayes, then to diſcerne and perceiue that the doctrine by them deliuered was pure and holy, agreeable to true faith, and godly life. And euen ſo they that be godly in theſe dayes, although they, hauing not the knowledge of the Hebrew and Greeke tongues, cannot iudge ſo exactly of tranſlations, and of the truth of them, as thoſe that vnderſtand them can; yet they may diſcerne whether the tranſlations deliuer ſound and holy doctrine conſonant to true faith, good manners, and the generall heads and principles of Chriſtianitie or not. I neede not heere aske vpon what or whom your Iudaizing Catholikes doe rely their faith, when they reade either the ould vulgar Latine tranſlation, or the Remiſh Engliſh: ſeeing they can no more, nor better iudge of theſe tranſlations whether they be true or falſe then we. I doe not (I ſay) aske whereon they rely their faith, for it ſeemeth that they build not their faith ſo much vpon the written word of God in the Scriptures, as vnwritten traditions of men, cuſtomes of fathers, decrees of councels, and eſpecially vpon the will and pleaſure of their great God (as his owne friends call him) the Pope of Rome: Whoſe will is the rule of their faith and life. If he giue a diſpenſation for a man to marry his owne ſiſter as Pope *Martin* the fift did, it is lawfull: if he giue a diſpenſation for one to marry his ſiſters daughter (which is as vnlawfull as the other) as a late Pope gaue to the late King *Philip* of Spaine, it is lawfull. But yet if any of theſe counted Catholikes will pretend to build their faith vpon the Scriptures, and being ignorant of the Hebrew and Greeke tongues, reade either the vulgar Latine or Engliſh Remiſh tranſlation of the new Teſtament, I would aske how he doth know whether theſe tranſlations be true or falſe, or whether he will ſay that his faith dependeth vpon the credit and fidelitie of the tranſlator or no? But I know what they will anſwere, that the Latine vulgar tranſla-

Hieron. ad Gaudentium de Pacatulæ Infantulæ educat. & ad Letam de inſtitut. filiæ.

Extrauagant. Ioh. 22. cum inter in gloſſa. & diſt. 96. ſatis euidenter.

Antoninus Sum. part. 3. titu. 1. cap. 11. §5. quod papa. & ſumma Angelica, in Papa. fol. 232.

Counc. Trident. Sess. 4. decr. sum. 2.

tion is allowed by the Church, that is to say, by the councell of Trident which representeth the Church, which hath decreed the same to be taken for authenticall in readings, disputations, sermons, or expositions, and that no man be bold or presume vpon any pretence to reiect or refuse it: whereunto first I say, that as this decree doth allow the Latine, so it doth not approue the English. Now how shall an English Catholike, that vnderstandeth not the Latine know whether the same be truely translated out of the Latine or no, or shall his faith here rely vpon the credit and fidelitie of the translator? I would know what difference there is betweene such a one reading or hearing that translation, and one of vs reading or hearing ours: And why the faith of the one doth more depend vpon the credit and fidelitie of the translator, then the other. Surely this difference there is, that our translations be true, and agreeable to the originall of the Greeke, wherein the holy Ghost indited, and the Apostles did write the new Testament: and their said Remish translation is false differing from the same, in contradictions, additions, and detractions in very many places, as I haue shewed in a discourse thereof added to the confutation of the ten fooliish reasons, which the Remish vse in the preface of the Testament by them set forth, which moued them in translating to leaue the originall fountaine of the Greeke, and to follow the corrupt streame of the Latine, which hath been extant in print these twelue yeares, and yet to this day neuer answered. Now as touching the decree of the councell of Trident for the Latine, made by about fourtie blind Bishops or Bussards, I say, it is a shameful decree, and a fit one for such a councel, and such a one as cannot be shewed in any of all the councels, that haue bin before in the Church of Christ, to authorize a translation so much differing & dissenting from the Hebrew and Greeke as it doth, to be authenticall, that is, to haue authoritie of it selfe, and not to be refused in any readings, preachings, &c. The which translation is so corrupt and full of faults, that *Isodorus Clarius* a Spanish Monke professeth that he found

eight

eight thouſand faults in it: the which preface of his as they haue ſince ſuppreſſed, ſo it is written that the Spaniſh inquiſitors plagued him for it. But to admit that this Latine tranſlation is authenticall as the Tridentine councell hath decreed: I would aske one of theſe Catholikes vpon what edition thereof they will rely their faith, whether that which of late yeares was ſet out at Rome by Pope *Sixtus* the fift, or another two or three yeares after, by this preſent Pope *Clemens* the eight. The which editions doe greatly differ in alterations, additions, detractions, contradictions, as Maſter *Thomas Iames* hath verie diligently, and largely ſhewed. The former Pope *Sixtus* the fift had as he profeſſeth ſuch care to haue the Bible vncorrupely ſet fourth and printed, that he corrected the faults with his owne hand, and charged that none ſhould afterwards be printed but according to that copie, *Ne minima quidem particula mutata, addita vel detracta*, as he in his preface ſaith, that is, not the leaſt particle changed, added or detracted: yet this Pope *Clemens* the eight hath, as I haue ſaid, made many great alterations, additions, and detractions in the ſame. Hereof I will alledge an example or two for a taſt, *Ioſue* 11. 19. *Sixtus* edition hath. *Non fuit ciuitas quæ ſe non traderet filijs Iſrael præter Hæuæum.* There was not a Citie which did not yeeld it ſelfe to the children of *Iſrael* beſide the Hiuite. *Clemens* thus: *Non fuit ciuitas quæ ſe traderet filijs, &c.* There was not a Citie which did yeeld it ſelfe to the children of *Iſrael*, &c. the one negatiuely, the other affirmatiuely. *Lib.* 1. *Eſdr. cap.* 7. *Ezras* ſaith, *Surſum autem ad portam aquarum adificauerunt*: that is, they built vpward to the gate of the horſes. *Clemens* a porta aquarum, from the gate of the horſes. *Lib. Sapientiæ cap.* 11. *Sixtus* hath *inſtitia* iuſtice. *Clemens* hath *iniuſtitia*, that is, iniuſtice. *Sum.* (or as they count. *Regum* 4. 7.) *Clemens* hath taken all theſe words but of *Sixtus* correction. *Viuit dominus, quia niſi dominus peruaſerit eum, aut dies eius aduenerit vt moriatur, aut deſcendens in prælium perierit, propitius mihi ſit dominus, vt non mittam manum meam in Chriſtum domini.* that is, as the Lord liueth, that except the Lord ſmite him,

Amand. Polanus in diaſcalia pag. 49.

Hiuæum.

or his dayes come that he dye, or going downe to the battle he periſh, the Lord be ſo mercifull to me, that I will not lay mine hand vpon the Lords annointed. The like detractions you may reade 2. *Samuel.* or 2. *Reg.* 6. 12. & *ibid.* 21. & *cap.* 8. 8. & *ibid. verſ.* 13. and many other places, as the reader may ſee in the ſaid editions, and in Maſter *Iames* collections, vpon which of theſe ſo greatly differing will the Catholike rely his feith? And here let him conſider whether the Pope may erre, or not, for that one of theſe Popes erred, eſpecially Pope *Sixtus*, notwithſtanding all his great care, and diligence in correcting the Bible with his owne hand, it cannot be denied. Such great varietie, diuerſitie, and faithles infidelitie I am ſure that the author of this worthie pamphlet and all his companions cannot ſhew in our tranſlators, which he ſeeketh ſo much to diſcredite. As for *Gregorie Martines* pregnant proofes in his diſcouerie, they be long agoe effectually, and learnedly confuted by D. *Fulke*, & to this day ſtand vndefended. And therefore vntil you haue anſwered the ſame, you may be aſhamed to brag of his pregnant proofs, which were ſo weak, and cauils ſo greate & many, that he rather diſcouered his owne folly, then diſcredited our tranſlators. What Maſter *Bronghton* writeth concerning our tranſlation I doe not know, neither do I greatly care: yet this I ſay, although that our tranſlations were made in the feare of God, to profit Gods Church and people, according to the meaſure of the grace of God beſtowed vpon the laborers in that holy worke, & be voyd of wilful corruptions either for doctrine or manners: yet I do not thinke them to be voyd of imperfections, in reſpect of proprietie of words, and phraſes, wherein they may be ſome what reformed, and amended. And hard it is to haue a tranſlation ſo exact and perfit, but that ſome ſuch imperfectines may be in it, which yet be not repugnant either to holy doctrine or good life. And for aſmuch as this man of malice would faine if he could diſcredit our tranſlations, and cauſe the Reader to doubt of the truth of them, I will ſhew not onely the good Chriſtian, but alſo the Romiſh Catholike that hath vnderſtanding

derſtanding of the Latine tongue, how he may diſcerne and know the truth and faithfulneſſe of our tranſlations, and ſo not to rely vpon the credit of our Miniſters. There is a Latine tranſlation of the old Teſtament made from the Hebrew very well and learnedly by *Sanctes Pagninus* an Italian, and a dominicke Frier, a man excellently learned in the Hebrew tongue (for I will giue him and his worke their due and deſerued praiſe, and commendation, and not doe as this libiller, and his fellowes vſe to doe, who of enuie and malice, wherewith their harts be infected and poſſeſſed, cannot giue a good word to any thing we doe, though it be neuer ſo good and godly.) This tranſlation he did dedicate to Pope *Clemens* the ſeuenth: Let the Reader compare our tranſlations eſpecially of the latter editions with the ſaid tranſlation, and ſee whether in any ſubſtantiall matter of faith and life, he can finde any corruptions and any great and notorious diſſenſions from the ſame. And the like I may ſay of *Eraſmus* tranſlation of the new Teſtament dedicated to Pope *Leo* the tenth, and allowed by him. Let I ſay the Reader compare our tranſlations with theſe, and although he may finde ſome difference in words and phraſes, yet in matters of ſubſtance which concerne either the doctrine of faith, or precepts of good life, I am ſure he ſhall finde a goodly and godly harmonie, and agreement to his comfort and contentation. And laſtly I wil offer to this challenger, (who offereth challenge of diſputation with vs) and to al his partakers, that for one fault of moment or weight, that they ſhal finde in our tranſlations, eſpecially, as I ſaid of the latter editions, wherein they differ from the originall fountaines of the Hebrew and Greeke; I will vndertake to finde ſixe, yea ten greater and fouler in that vulgar Latine tranſlation, which the councell of Trident hath moſt abſurdly confirmed and made authentical. And therefore let neither the godly Chriſtian Reader, nor the ſeduced Catholike, be diſſwaded from reading of our tranſlations, nor doubt of the truth of them. But this hath been in all ages the drift of the Diuell to ſeeke to diſcredite and diffame thoſe

godly

godly men that haue labored in Gods vineyard, and haue indeuored to translate his holy word to the comfort and saluation of his elect and chosen people. How Saint *Hierome* of old and *Erasmus* of late were vsed, I haue elsewhere shewed. So this cauiller dealeth now, with that blessed man of God, and constant Martyr of Iesus Christ Master *Tindall*, who as he did patiently and constantly beare and abide their furious crueltie, and confirmed the truth of God which he had taught, with the shedding of his bloud in flaming fire, so he needeth not my defence. Who was a man of such mortification and godly life, that I haue knowne some of great credite, and authoritie that knew him, and liued with him at Antwerpe, that would say of him, that if a man could be like God, it was *Tindall*. I doubt not but he was indued with much more godlines then a hundreth of your Popes, whom their owne friends and fauorers call for their horrible wickednes, *Monstra & Portenta*, Monsters of mankinde. But he that iustifieth the wicked, and he that condemneth the innocent euen they both are abomination to God. That all men may erre we doe confesse, *Omnis homo Mendax:* that is, all men be liers: and generall councels which consist of men may erre, and haue erred we doe not doubt. But of this it shall be impertinent to speake at this present. I will onely now retort your argument vpon you: Whosoeuer relyeth his faith vpon man, hath no faith: but all English papists that vnderstand not the Hebrew, Greeke and Latine, and reade the Remish translation, rely their faith vpon man, *videl.* the translator of that Testament: *ergo* all such English papists haue no faith. The like may be said of them that reade the Latine, which rely their faith vpon the councell of Trent who were men. Againe, whosoeuer relyeth his faith vpon man, hath no faith: all papists rely their faith vpon the Pope, who I trow is a man: *ergo* all papists haue no faith. And this shall suffice for answere to your third article.

Platina in Benedicto 4. & Christophoro 1. & Ioan. 13. prou. 17. 15. Psal. 116. Rom. 3.

The

The Pamphlet.

The Proteſtants know not what they beleeue.

4. Article.

THe Proteſtants know not what they beleeue, nor why they beleeue: that they know not why they beleeue, I haue ſhewed before. For that the ground of their beleefe is not the authoritie of Scripture, of councels, of Doctors, nor of the Church, but their owne fancie. And that they know not what they beleeue is manifeſt, becauſe they haue no rule, whereby to know what is matter of faith, and what is not. Some will limit their beleefe to their creede, ſaying, that nothing ought to be beleeued, which is not in the Apoſtles creed. But then I would demaund of them, whether that we ought to beleeue that the Scripture is the word of God? that baptiſme is a Sacrament? that in the Euchariſt is the bodie of Chriſt by faith? to what article ſhould theſe be reduced, ſeeing they are not contained in the creed? or how ſhall we know infallibly, how theſe be matters of faith: ſince they are not contained in the creed? others deny ſome articles of their creed alſo: for the Proteſtants deny three articles of our creed, and the puritans fiue: The firſt is the Catholike Church. Credo eccleſiam ſanctam Catholicam: I beleeue the holy Catholike Church, the which in very deede they doe not beleeue: becauſe Catholike is vniuerſall, and ſo the Church of Chriſt which we are bound to beleeue, muſt be vniuerſall for all time comprehending all ages, and vniuerſall for place, comprehending all nations: but that Church which the Proteſtants beleeue, was interrupted all the ages betwixt the Apoſtles and Luther, which was 1400. yeares, or in very deede was neuer ſeene before Luthers dayes, therefore that Church they beleeue, cannot be Catholike. Neither is it vniuerſall in place, being contained within the narrow bounds of England, which is accompted but as a corner of the world, for the Lutherans in Germanie, the Hugonites in Fraunce, *Matth. 16. Iſa. 60.*

Fraunce, and the Guises in Flaunders deteſt their religion as much as the Catholikes; neither will they ioyne iſſue with them in diuers eſſentiall points. And therefore the Proteſtants Church which they beleeue, can no more be called Catholike or vniuerſall, then England the vniuerſall world: or Kent the Kingdome of England: or a pruned bough a wheate tree, or a dead finger a man, or a rotten tooth, the whole head. The ſecond article is the communion of Saints, the which they many wayes deny. Firſt by not beleeuing that Chriſt hath inſtituted ſeuen Sacraments, wherein the Saints of his Church communicate: and ſpecially the true and real preſence of our Sauiour Chriſt in the Euchariſt, by which all the faithfull receiuers participating of one and the ſelfe ſame bodie, are made one bodie, as all the parts of a mans bodie, are made one liuing thing by participating one ſoule. Secondly they denie the communion of the Church militant and triumphant by exclaming againſt inuocation of Saints, by which holy exerciſe the bleſſed Saints in heauen, and we in yearth communicate; we by prayer glorifying them, and they by meditation, obtayning our requeſt. Thirdly, they deny the communion of the Church militant, and the ſoules in purgatorie, bereauing them of that Chriſtian charitie, which charitable compaſſion and mercifull pitie requireth, and by naturall affection the members of one bodie helpe one another. The third article is remiſſion of ſinnes, for they acknowledge no ſuch effect in the Sacrament of Baptiſme: but onely count it as an externall ſigne, or ſeale of a prerecciued grace or fauour of God, by his eternall predeſtination, againſt the expreſſe word of God: which therefore calleth this Sacrament the laner of regeneration, for that in it the ſoule dead by ſinne is newly regenerate by grace. Moreouer they allow not the Sacrament of penance, wherein all actuall ſinnes committed after Baptiſme are cancelled: and that which exceedeth all in abſurditie, is to deny that our ſinnes are all perfectly forgiuen, but onely not imputed, and as it were veiled or couered with the paſſion of Chriſt: all the botches, and biles the filth and abomination of ſinne ſtill remaining, and as it were exhaling a moſt peſtiferous ſent in the ſight of God. For let them ſhift themſelues as they liſt, and ſcarfe their ſores according to their fancies, yet no veile, nor mantell

1. Cor 10. 17.

Gen. 48. v. 16. Apoca. 1. v 4.

Ad Tit. 3.

Ioh. 20.

can

can couer their deformitie of ſinne, from the pearcing eyes of Gods perfit vnderſtanding, from which nothing can be concealed. Fourthly, the puritanes in effect deny that Chriſt is the ſonne of God: for they peremptorilie affirme that Chriſt is God of himſelfe, and not God of God: So that he receiued not his diuinitie from his father. The which poſition flatly taketh away the nature of a ſonne, for the nature of a ſonne is to receiue his ſubſtance of his Father, and it implyeth contradiction: that the ſonne receiueth his perſon of his Father and not his ſubſtance and eſſence, for the ſubſtance of God is eſſentiall to euery perſon in trinitie. Fiftly, finally they deny the deſcenſion of Chriſt into hell, and deſperately defend that he ſuffered the paines of Hell vpon the Croſſe, whereby they blaſpheme moſt horribly that ſacred humanitie: as if Chriſt had deſpaired of his ſalnation, as if God had hated him and he had hated God, as if he had been afflicted, and tormented with anguiſh of minde for his offences: for which he was deprined of the ſight of God, and eternally to be deprined: all which horrible puniſhments are included in the paines of Hell, and whoſoeuer aſcribeth them to Chriſt, blaſphemeth more horribly then Arius *who denied him to be God, for leſſe abſurditie it were to deny him to be God, then to make God the enemie of God.*

Ioh.8.uerſ.24. Ioh.16.ver.13. Iſa.66.uerſ.24. Mark 9.48. Math.25.41.

Anſwere.

IN this fourth article the ſyllogiſme promiſed is not performed. But in ſteede thereof, here is an accuſation that we know not what we beleeue, nor why we beleeue. Your proofe before I haue examined, and what we beleeue I haue declared, whereof the rule is not our owne fancie as you ſay, and ſhew not, as the rule of your faith and life is the Popes folly, as hath been in part ſhewed. You ſay we haue no rule, whereby to know what is the matter of faith. We haue the word of God contained in the canonicall Scriptures of the old and new Teſtament, and is that no rule? I pray you what doth rule ſignifie but a rule? and why be the Scriptures

called canonicall, but because they be the rule of our faith and life? *Thomas Aquinas* saith: *Doctrina enim Apostolorum & prophetarum dicitur canonica, quia est regula intellectus nostri:* that is, The Doctrine of the Apostles and Prophets is called canonicall because they be the rule of our vnderstanding. *Dauid* when he said; *Thy word is a light vnto my feete; and a lanterne vnto my pathes:* what did he but make that same, the rule, direction, and guide of his faith and life? when *Moses* said: *Now therefore hearken O Israel vnto the ordinances and to the lawes which I teach you to doe, that ye may liue and goe in, and possesse the land, which the Lord God of your Fathers giueth you: ye shall put nothing to the word, which I commaund you; neither shall take ought therefrom, that ye may keepe the commaundsments of the Lord your God which I commaund you:* what did he but make Gods word declared to him, and written by him, the rule of their faith and life? When God said to *Iosua*: *Let not this booke of the law depart out of thy mouth, but meditate therein day and night, that thou maist obserue and doe according to all that is written therein: for then shalt thou make thy way prosperous, and then shalt thou haue good successe:* What did he but make his written word the rule of his faith, and whole life? When *Abraham* said to the rich man condemned in Hell: *They haue* Moses *and the Prophets let them heare them,* what did he but shew that the writings of *Moses* & the Prophets were the onely rule which his brethren should follow to auoyd damnation, and consequently to attaine eternall saluation? *Chrysostom* saith: *Ne igitur multorum opiniones habeamus, sed res ipsas inquiramus. Quomodo autem non absurdum propter pecunias aliis non credere, sed & ipsas numerare & supputare; pro rebus autem amplioribus aliorum sententiam sequi simpliciter, præsertim cùm habeamus omnium exactissimã trutinam & gnomonem ac regulam diuinarum inquam legum assertionem. Ideo obsecro & oro vos omnes, vt relinquatis quidnam huic vel illi videatur: deque his à scripturis hæc omnia inquirite &c.* i. Let vs not seeke the opinions of many men, but let vs search the things themselues: for how is it not absurd not to beleeue men concerning mony but that we wil count it; &

Thom. Aquinas in 1. Tim. 6.

Psal. 119. 105.

Deut. 4. 1.

2

Iosu. 1. 8.

Luk. 16. 29.

Chrysost. in 2. Col. hom. 13.

Omnium

for

for matters of greater waight to follow ſimply the minde and opinion of others, eſpecially ſeeing we haue the moſt exact ballance, ſquare & rule, the doctrine of Gods lawes? Therfore I requeſt and beſeech you all to leaue and forſake what ſeemeth good to this or that man, & of theſe matters ſearch ye al theſe things, by the Scriptures. The ſame *Chryſoſtom* hath theſe words: *Vides in quantam abſurditatē incidunt qui diuinæ ſcripturæ canonem ſequi nolunt, ſed ſuis cogitationibus permittunt omnia.* Thou ſeeſt into how great abſurditie they doe fall which follow not the rule of the diuine Scriptures, but permit all things to their owne fancies and deuiſes. And againe: *Satis ſufficere credimus quicquid ſecundum traditas regulas Apoſtolica ſcripta nos docuerint, vt prorſus non opinemur catholicum quod apparuerit præfixis ſententijs contrarium.* that is, we beleeue that that is ſufficient enough whatſoeuer according to the foreſaid rules, the writings of the Apoſtles haue taught vs, ſo that we doe not at all iudge that to be Catholike which ſhall appeare to be contrarie to the foreſaid rules. *Beda* hath an excellent ſaying hereof, which is recorded in *Gratians* decrees. *Nobis ſacris literis vnica eſt credendi pariter & viuendi regula præſcripta.* that is, The onely rule both of faith, and alſo of life is preſcribed vnto vs in the holy Scriptures. This rule we haue, and will you ſay this is no rule? If you haue a better rule let vs know it. And whereas you would haue the councels, doctors, and Church the rule of our faith and life, bring ſuch like plaine places out of the Scriptures and doctors, for the proofe of it, and then we will yeeld vnto you. As touching the Apoſtles creede, we acknowledge it to be a briefe abridgment of the eſpeciall and principall points of Chriſtian faith and doctrine, yet there be ſome truthes, which are not particularly expreſſed in the ſame. But whereas you ſay, or rather falſely ſlaunder, that the Proteſtants denie three articles of our creede, and the Puritanes fiue, I ſay that you affirme much, and proue little. But firſt you might well enough haue forborne this diſtinction of proteſtants & puritanes; for although ſome haue differed in ſome outward matters

Idem in Geneſ. homil. 58.

Idem hom. de Adam & Heua.

Then is not the doctrine of the Church of Rome Catholike.

Beda 8. queſt. 1. Nec ſufficere.

concerning ceremonies & externall orders in the Church; yet these all greatly agree and consent in all points of the doctrine of faith, and Articles of Christian Religion: Neither doe I know any that so well deserue this name of Puritanes as you, who glorie that you after baptisme be pure from all sinne; and for actuall sinnes after committed, can make so full satisfaction to God for them, that he can require no more of you, as hereafter I will shew: and therefore it be you that may well be called Puritanes, of whom that saying of *Salomon* may be well verified; *There is a generation that are pure in their owne conceit, and yet are not washed from their filthines.* Prou. 30.

But let vs come to the examination of your proofe of this your absurd and slaunderous assertion. The first you say is the Catholike Church, *Credo Ecclesiam sanctam Catholicam*: Doe wee denie this Article? Why doe wee then not onely print it and rehearse it in our Creede, but also expound it in our preachings and Catechising? I haue said before that which may seeme sufficient concerning this matter, and article: yet the better to satisfie the Christian Reader, and to stop the mouth of this malicious accuser, I say againe that by the holy Catholike Church mentioned in the Creede, is meant the companie of all Gods elect and faithfull people, whom he calleth, iustifieth, and sanctifieth to be vessels of his mercie, and heires of his kingdome of glorie, which is the bodie of Christ, and he the head; the spouse of Christ, and he the bridegrome; the house of Christ, and he the foundation; the flocke of Christ, and he the shepheard. And this Church wee confesse to be Catholike, that is to say vniuersall, both in respect of time, for that it consisteth of al them that are written in the booke of life, which haue been from the beginning of the world, and shall be to the end therof: and also of place, for ẏ it is not now contained in any one countrie, but as S. *Peter* saith: *In euery nation he that feareth God, and worketh righteousnes, is accepted with him*, and is a true mẽber of this Catholike Church. That this is the holy Catholike Church which we confesse & beleeue, whereof the Act. 10. 35.

prophane

prophane wicked hypocrites, and reprobates be no part; beſides that which I haue ſaid before, I will further proue it by the holy Scriptures, and ancient Fathers. Saint Paul ſaith, *Let vs follow the truth in loue, and in all things grow vp vnto him which is the head, that is Christ, by whom all the bodie being coupled and knit together by euery ioint, for the furniture thereof (according to the effectuall power, which is in the meaſure of euery part) receiueth increaſe of the bodie, vnto the edifiyng of it ſelfe in loue.* Againe, *Christ loued the Church and gaue himſelfe for it, that he might ſanctifie it, and cleanſe it by the waſhing of water through the word, that he might make it to himſelfe a glorious Church, not hauing ſpot or wrinkle, or any ſuch thing: but that it ſhould be holy and without blame.* Theſe things belong only to the elect people of God, who ſhall raigne with him in his eternall kingdome of glorie. For they only be the bodie of Christ knit together in him, ſanctified here, to be without ſpot or blemiſh hereafter. The Apoſtle to the Hebrues ſaith: *Whoſe houſe we are, if we hold faſt that confidence, and that reioycing of hope vnto the end.* Where hee ſheweth that they belong to the houſe of God, which is the Church of the liuing God, the pillar and ſtay of truth, which vnto the end hold faſt their confident faith, and hope of Gods glorie, whereof they reioyce, which belongeth only to the faithfull and choſen children of God. This is that Church whereof he ſpeaketh after: *But ye are come vnto the mount Sion, and to the citie of the liuing God, the celeſtiall Ieruſalem, and to the compaſſe of innumerable Angels, and to the aſſemblie and congregation of the firſt borne, which are written in heauen, and to God the Iudge of all, and to the ſpirits of iuſt and perfect men.* To whom can theſe things pertaine, but only to the Ieruſalem which is aboue the mother of vs all, which is the holy Catholike Church that we beleeue.

Ephes.4 15.

Chap.5.25.

Heb.3.6.

1.Timoth.3.15.

Heb.12.22.

Galat.4.

Hereunto I will adde a few ſayings of the Fathers to them which I haue before alleaged. Saint *Auguſtine* ſaith: *Corpus huius capitis Eccleſia eſt, non quæ hoc loco eſt, ſed quæ hoc loco & per totum orbem terrarum: nec illa quæ hoc tempore, ſed ab ipſo Abel vſque ad eos qui naſcituri ſunt vſque in finem,*

Auguſt. in Pſal. 21.

nem, & credituri in Christo, totus populus sanctorum ad vnam ciuitatem pertinentium, quæ ciuitas corpus est Christi, cui caput est Christus: that is, The bodie of this head is the Church, not which is in this place onely, but that which is in this place, and through the whole world: neither that Church which is at this time, but that of them, which from *Abel* shall be borne vnto the end, and shall beleeue in Christ, euen the whole companie of Saints pertaining to one citie, which citie is the bodie of Christ, whereof Christ is the head. And in another place: *Ille caput est, nos membra sumus: tota ecclesia quæ vbique diffusa est, corpus ipsius est, cuius est ipse caput. Non solum autem fideles qui modo sunt; sed & qui fuerunt ante nos, & qui post nos futuri sunt vsque in finem seculi, omnes ad corpus eius pertinent, cuius corporis ipse caput est, qui ascendit in cælum:* He is the head, wee are his members: the whole Church which is dispersed euery where is his bodie, whereof he is the head. And not onely the faithfull which be now, but also they which haue been before vs, and which shall be after vs vnto the end of the world, all pertaine to his bodie: of which bodie, hee which hath ascended into heauen is the head. Againe, *Cælestis Hierusalem ciues sunt omnes sanctificati homines qui fuerunt, & qui sunt, & qui futuri sunt:* that is, All sanctified men, which haue been, which are, and which shall be citizens of the heauenly Ierusalem. *Cyprian* saith: *Ecclesia nunquam a Christo discedit, & ipsum ecclesiæ, qui in domo Dei permanent:* that is, The Church neuer departeth from Christ, and they be the Church which continue in the house of God. Againe, *Adulterari non potest sponsa Christi: incorrupta est & pudica: vnam domum nouit, vnius cubiculi sanctitatem casto pudore custodit. Hæc nos Deo seruat, hæc filios regno quos generauit assignat:* that is, The spouse cannot be defiled: she is vncorrupt and chast, she knoweth one house, and keepeth with chast shamefastnes the holines of one chamber, she keepeth vs to God, she assigneth the children whom she hath borne vnto his kingdome. Saint *Hierome* saith: *Ipsa ecclesia quæ est Sanctorum omnium congregatio pro æterna sibi in Domino stabilitate, columna & fundamentum dicitur veritatis:*

Idem in Psal. 62.

Idem de Catech. rud. cap. 20.

Cyprian. lib. 1. epist. 3.

Idem de vnitate ecclesiæ.

Hieron. in Iob cap. 28.

tatis: The Church which is the congregation of all Saints by reaſon of her eternall ſtedfaſtnes in God, is called the pillar and ground of truth. *Chryſoſtome* ſaith: *Eccleſia eſt tabernaculũ à Deo fixum, non ab homine: ab vno loco in aliũ fugit, ſed non à pietate ad impietatẽ fugit:* that is, The Church is the tabernacle which God hath pight, and not man, ſhe flieth from one place to another, but ſhe neuer flieth from godlines to impietie and wickednes. *Chryſoſt. in Pſal. Hom. 114.*

Ambroſe: Apoſtolus omnem eccleſiam dicens, ſummatim totum comprehendit quod in cœlo eſt & in terra: that is, The Apoſtle meaning all the Church, briefly comprehendeth the whole which is both in heauen and in earth. *Ambroſ. in Epheſ. cap. 1.*

Bernard ſaith: *Electi Dei ſunt eccleſia Dei:* The elect of God be the Church of God. So ſaith *Clemens Alexandrinus*, as I haue before alleaged: *Non nunc locum, ſed electorum congregationem appello eccleſiam:* I call not now the place the Church, but the congregation of the elect. *Bern. in Cant. ſerm. 78. Clem. Alexand. Strom. lib. 7. pag. 35.*

Yea Frier *Lyra* ſaith: *Ex quo patet quod eccleſia non conſiſtat in hominibus ratione poteſtatis vel dignitatis eccleſiaſtica vel ſecularis, quia multi principes & ſummi pontifices & alij inferiores inuenti ſunt apoſtatare à fide: propter quod eccleſia conſiſtit in illis perſonis in quibus eſt notitia veræ & confeſſio fidei & veritatis:* that is, Whereby it appeareth that the Church conſiſteth not in men, in reſpect of their eccleſiaſticall or ſecular power or dignitie: for many Princes and Popes, and others of lower degree haue bin found to haue bin Apoſtates, and to haue fallen away from the faith. Wherefore the Church conſiſteth in thoſe perſons in whom is true knowledge, and the confeſſion of faith and truth. This is that holy Catholike Church, which we in the Creede confeſſe, and beleeue, euen the whole number of them whom God hath elected and choſen to eternall life, whom God hath had in all ages, and of all nations: of which Church euery true and faithfull man and woman, muſt beleeue himſelfe to be a true and liuely member, whereof he may be aſſured, if he finde and feele that God hath lightened his minde with the knowledge of his truth, hath wrought in his hearts an vnfained faith to truſt in his mercies, and to beleeue that his ſinnes be forgiuen *Lyra in Mat. 16.* Popes Apoſtates.

giuen him for Christs names sake: and that God hath sanctified his soule and bodie to hate sinne, and to haue a care and conscience to serue him in true holines and righteousnes all the daies of his life. This being our confession and beliefe, with what conscience and truth can this man say, that the Church which the Protestants beleeue hath been interrupted all the ages betwixt the Apostles and *Luther*, and in very deede was neuer seene before *Luthers* daies: or that wee imagine the same to be comprehended within the narrow bounds of England? I can say no more, but that a false witnes shall not be vnpunished, and he that speaketh lyes shall not escape. But now let vs see what this man and his fellowes hold, beleeue, and call the Catholike Church, forsooth the companie of all them that receiue and professe the religion and doctrine of the Church of Rome, and submit themselues to be ruled and gouerned by the Bishop and Pope of Rome. They that doe not this, be Heretikes, Schismatikes, out of *Noahs* Arke, and out of the Catholike Church. And hereupon it followeth, that the Christians in Græcia, Muscouia, Armenia, Æthiopia, &c. where Christianitie hath continued vnto this day, and among whom no doubt but some haue been of Gods elect and chosen people, yet be they no Catholikes, nor of the Catholike Church, nor in the state of saluation: And why? because they neither haue been nor be subiect to the Pope of Rome. For so it is with many words solemnely defined and determined by that holy and vertuous Pope *Boniface* the 8. *Subesse Romano pontifici, omni humanæ creaturæ declaramus, dicimus, & definimus, & pronunciamus, omnino esse de necessitate salutis*: that is, We declare, say, define and pronounce, that it is altogether of necessitie of saluation to be subiect to the Pope of Rome. Where the Glosse helpeth out the matter with these words: *Quicquid salutare est sub summo pontifice*: Whatsoeuer is sauing is vnder the Pope. And on the other side, All they that professe the religion of Rome, and submit themselues to the Bishop thereof be Catholikes, and the Catholike Church how prophane, wicked or vngodly soeuer they be.

Prouerb. 19. 5.

Extra. de maior. & obedien. vnã sanctam.

Gloss. ibidem.

Pope

Pope *Iohn* the 8. the whore, *Iohn* the 12. or as some reckon him, the 13. who was an adulterer, and of two Cardinals, did cut out the tongue of the one, & the hand of the other, and at dice-play would call vpon the diuell, and made the pallace of Laterane a stewes of strumpets, as *Luithprandus Ticinensis* writeth. *Sylvester* the second a coniurer, who gaue himselfe to the Druell to be made Pope, Gregorie the 7. a coniurer and monster, *Boniface* the 7. who robbed Saint *Peters* Church, and put out the eyes of *Iohn* a Cardinal, *Boniface* the 8. who entred into his popedome like a foxe, raigned like a wolfe, and died like a dog, *Alexander* the sixt, & *Iulius* the second, and all they whom *Platina* calleth *monstra & portenta*, monsters and wonders for their wickednesse, were not only Catholikes, but also heads of this Catholike Church. And he that married (as I said before) his owne sister, and *Ferdinando* a king Naples, who maried his Aunt, & king *Philip* of Spaine that maried his Neece, because they did these things by ỹ dispesations and allowing of holy Popes of Rome, were Catholikes, and good sonnes of the Catholike Church. Now whether of these doctrines concerning this article of our faith, *I beleeue the holy Catholike Church*, be the sounder & truer, let the Christian reader vprightly iudge: I doubt not but wisdome shall be iustified of her children.

Luithprand. lib. 6. cap. 7.

Platina in Syluest. 2.

Idem.

Platina.

Phil. Comineus.

Matth. 11.

And whereas you would make men beleeue, that the Church whereof we are, is contained within the narrow bounds of England, and that the Lutherans in Germanie, the Hugonotes in France, and the Guines in Flanders (as you terme them) will not ioyne issue with vs in diuers essentiall points of religion, you doe to the offending of God, & deceiuing of your ignorant reader, vtter two notorious vntruths. For we (as I haue said before) confesse our selues to be members of that holy Catholike Church, which hath beene in all ages, and is dispersed ouer the world, and we haue communion and fellowship with all them in all nations, that feare God and obey his truth, especially in the fundamentall doctrines of religion and saluation. But how do you truely confesse the Church to

be Catholike, that is, vniuersall, comprehending all nations, in restraining it to the religion and subiection of the Pope of Rome, and so consequently to a small part of Europe; vnlesse you will now of late adde the West Indians, where the Spaniards haue committed moe horrible murthers, then they haue made good profelytes. And what an absurd speech is this, that you call the Church of Rome the Catholike Church, as if a man should call the Church of Corinth or Ephesus the Catholike Church, which if they were holy, are but members of the Catholike Church. This is therefore that which you vntruly attribute to vs, to call England the vniuersall world: or Kent the kingdome of England, &c. But the Church of Rome now committing fornication with stocks and stones, is so farre from being the Catholike Church, that it is no true member thereof, as M. Doctor *Raynolds* hath learnedly proued. And that these whom you contemptuously call Lutherans, Hugonotes, and Guines, do dissent from vs in essentiall points of religion, you may easily affirme, but shal neuer be able to proue. Some indeed in Germanie, whom you call Lutherans, do dissent from vs in one point concerning the Sacrament of Christs bodie and bloud: howbeit you cannot be ignorant, but that manie Churches and countries in Germanie ioyne with vs in that matter. And let the reader reade and examine the confessions of faith set out by the Churches in France, and in the lowe countries, & they shall see both how great their agreement in doctrine is with vs, and also what a shameless slaunder this is, which this authour hath according to his accustomed maner auouched, but not proued. And moreouer I will offer this issue to this man, who thinketh so highly of himselfe, that whereas he shall proue that there is dissension among vs in one essentiall point of religion and doctrine; I will proue that there is in three at the least among them. And this much for this article.

In his Theses.

The second article of the communion of Saints you say we many waies denie. First, by not beleeuing that Christ hath instituted seuen Sacraments, wherein the Saints of his

his Church communicate. But why do not you bring ſome plaine proofe ỹ our Sauiour Chriſt inſtituted theſe ſeuen Sacraments? ſeeing you ſay that the denying of thē is the deniall of this article of our faith. Saint *Paul* going about to terrifie the Chriſtians of Corinth from going to idolatrous feaſts, by the example of Gods fearefull iudgements and plagues poured vpon the Iſraelites for the like ſinnes: to preuent an obiection which the Chriſtians of Corinth might haue made, that the Iſraelits were not the Children of God ſo much as they, and had not ſuch Sacraments of Baptiſme and of Chriſts ſupper, as they had; and therefore God would not deale ſo hardly with them as he did with the Iſraelites: to take away, I ſay this obiection, he ſheweth that they were Gods people, as well as the Chriſtians of Corinth were, and had the ſame ſacraments in ſubſtance that we haue. For the fathers were vnder that cloud, and al paſſed through the ſea, and were all baptized by *Moſes* in that cloud, and in that ſea, and did all eate the ſame ſpirituall meat, and did all drink the ſame ſpirituall drinke: for they dranke of the ſpiritual rocke that followed them: & the rocke was Chriſt. Where Saint *Paul* making mention of the Sacraments, which are tokens of Gods grace, and markes of his people, nameth but theſe two, Baptiſme and Chriſts ſupper. Saint *Auguſtine* alſo writing of the Sacraments whereby Chriſt hath tied his people together, maketh mention but of the ſame two, in theſe words: *Primum itaque tenere volo quod eſt huius diſputationis caput, dominum noſtrum Ieſum Chriſtum, ſicut ipſe in Euangelio loquitur, Leui iugo ſuo nos ſubdidiſſe, & ſarcina leui, vnde ſacramentis numero pauciſſimis, obſeruatione facillimis, ſignificatione praſtantiſſimis ſocietatem noui populi colligauit, ſicut eſt baptiſmus Trinitatis nomine conſecratus, communicatio corporis & ſanguinis ipſius, & ſi quid aliud in ſcripturis canonicis commendatur, &c.*

1. Cor. 10. 1.

Auguſt. ad Ianuar. Epiſt. 108.

1. Firſt therefore, I would haue thee hold that which is the head of this diſputation, that our Lord Ieſus Chriſt hath, as he ſpeaketh in the Goſpell, put vs vnder his eaſie yoke and light burthen, whereupon he hath bound together the ſocietie and communion of his people by Sacraments in

nũber fewest, in obseruation easiest, in significatiõ most excellent, as is baptisme consecrated in ỹ name of the Trinity the cõmunion of his body & bloud, & if there be any thing els commẽded in the canonical scriptures. The like he writeth in his 3. booke de *doctr. Christiana cap.* 9. by the which it appeareth, that he thought these two Sacraments to be sufficient for faithful Christians to communicate in. And if he had acknowledged any mo, it is maruell, ỹ writing of purpose of thẽ, he did not name them. Yet S. *Augustine* did not deny this article of the cõmunion of Saints. *Bessarion* a Cardinal of Rome, & a learned man, dissenteth frõ you, & saith: *Bessar. de Sacram. Eucharistia.* *Hæc duo sola sacramẽta in Euãgelio manifestè tradita legimus:* i. We read that these only 2. sacraments are plainly deliuered to vs in the Gospell: yet did he not deny this article of faith. Your own doctor *Alexander de Hales* flatly affirmeth that neither Christ, nor his Apostles did institute & ordain the Sacramẽt of Cõfirmation, but ỹ it was afterward ordained in the Councel called *Meldense*: yet he denied not this Article. *Alexand. de Halis par. quæst. 24. mem. 1.* And therfore you ouershot your self in saying, that they which beleeue not ỹ Christ did institute 7. sacramẽts, deny this article of faith, *The cõmunion of Saints.* But to proceed with you concerning ỹ true & real presence of Christ in the Eucharist, we denie the same, not to the faith of the godly & worthy receiuer, but to the mouth & teeth of ỹ carnal eater. We beleeue and say that Christs bodie & bloud, in as much as they were offred vpon the crosse for our redẽption, are the spirituall food of our soules, without which we can neither liue vnto God here, nor liue with God here after: & that ỹ same is offred to vs partly in the promises of the Gospel, & partly in ỹ sacramẽts of Baptisme & Christs supper: and is in both apprehended of vs by faith, without which neither the word nor Sacraments can profit vs. But here I must put you in mind, that you corruptly alleage a place of Saint *Paul* 1. *Cor.* 10. 17. foisting in this word, *Bodie* for *Bread*, S. *Paules* words be thus: *We that are manie are one bread, and one bodie, because we are partakers of one bread.*

This shifting of the words of the holy Ghost is too vsuall with your companions. *Bunderius* a Louaine Frier alleaging

ging the words of Saint *Paul* in the next chapter, verſe 27. *Quicunque manducauerit panem hunc, &c.* *He that eateth this bread, &c.* putteth out the word *panem*, and foiſteth in the word *carnem*, fleſh, alleaging it thus, *Qui manducat carnem, & bibit calicem Domini indigne, &c.* He that eateth the fleſh, & drinketh the cup of the Lord vnworthily, &c. *Compend. concept. titul. 21. act.*

D. *Harding* in his Confutation of the Apology intreating of Purgatorie, alleaging the words of S. *Paul*, 2. *Cor.* 7. 1. to proue ſatisfaction for ſinnes by that fained fire, putteth out *Sanctification*, and in place therof putteth *Satisfaction*, alleaging it thus: *making perfect ſatisfaction in the feare of God.* *Confut. Apolo. cap. 16. diuiſ. 1.*

Cardinall *Hoſius* changeth the words of Saint *Paul*, alleaging them thus: *Nequè ferre poſſunt vt per verbum Dei ſigno crucis vlla creatura ſanctificetur*, that is, They cannot abide that anie creature ſhould be ſanctified by the word of God and ſigne of the croſſe. He putteth out prayer, and putteth in the ſigne of the Croſſe as a more holie thing. *Confeſ. Petri. 10 cap. 13.*

The foreſaid *Bunderius* doth moſt ſhamefully alleage a place of the Apoſtle in this ſort: *Nam ſi cinis vitulæ conſperſus populum ſanctificauit atque mundauit: quanto magis aqua ſale conſperſa diuinis precibus ſacrata populum ſanctificat atque mundat:* that is, If the aſhes of an heifer ſprinkled haue ſanctified and cleanſed the people, how much more ſhall water ſprinkled with ſalt, being hallowed with diuine prayers, ſanctifie and cleanſe the people, &c. The words of the Apoſtle be theſe: *If the bloud of bulles & goats, and the aſhes of an heifer, ſprinkling them that are vncleane, ſanctifieth as touching the purifying of the fleſh, how much more ſhall the bloud of Chriſt, which through the eternall ſpirit offered himſelfe without fault to God, purge your conſcience from dead works, to ſerue the liuing God.* *Ibid. titul. 30. arti. 5.*

Is not this horrible handling of Gods word, & blaſphemous attributing that to their ſalt water, which is proper & peculiar to the bloud of Chriſt? I could ſhew in like maner, how they haue clipped the coine of Gods word, in leauing out words of purpoſe, which ſerue not their turne, but I wil omit them: only this I ſay, ỳ if they which counterfeit & clip the kings coin deſerue haging, what do they deſerue, ỳ counterfeit & clip

the word of the eternal God king of al Kings? but corrupt doctrine cānot be maintained without corruptiō of Gods word. But to returne to S. *Pauls* place: he there dissuadeth the Christians of Corinth from going to Idolatrous feasts, by a reason taken from the Supper of our Sauiour Christ, shewing that as the faithfull by eating that bread which there is broken, & drinking that Cup, are made partakers of Christ Iesus: so they that did eate those feasts ordained to the honoring of Idols, were partakers of Idolatrie there committed, or rather of the Diuell that was there serued. And as the faithfull by being partakers of that bread haue communion together, and be made one body, to wit, the mysticall body of Christ: so they that receiue those Idol bankets, haue communion together, and shew themselues to be of one body, *videl.* of the Diuell. Now as there needed no transubstantiation for the one, no more there doth for the other. Also this bread which S. *Paul* calleth the communiō of the body of Christ is broken; yet I trust they wil not say, that Christs body is broken, although Pope *Nicholas* caused that excellent man *Berengarius* so to confesse. But of the grosse and absurd doctrine of transubstantiation I will speake no more at this present. You say moreouer that we deny the communion of the Church militant, and triumphant, by exclaming against inuocation of Saints, by which holy exercise those blessed Saints in heauen, and we in earth communicate, we by prayer glorifying them, and they by meditation (I thinke it should be mediation) obtayning our requests. Hereunto I answere, first that this inuocation of Saints is vnlawfull, and cannot bee proued by the holy Scriptures. And this offer I doe make you, that if you can bring one plaine place out of all the holy Scriptures, wherein it was euer commaunded, or of any faithfull man or woman vsed, I will yeeld vnto you not onely in this, but also in all matters of Religion. You quote in your margent *Genes.* 48. 16. and *Apoca.* 1. 4. which make asmuch for prouing inuocation of Saints, as *Tityre tu patule* doth. The words of the place of Genesis be these: *The Angell which hath delinered me from all euill blesse the children,*

De consecra. dist. 2. Ego Berenga.

children, and let my name be called or named vpon them, and the name of my fathers Abraham and Iſaac, that they may grow as fiſh into a multitude in the midſt of the earth. Out of this place the Papiſts take two argvments to proue prayer to Angels and to Saints. The firſt out of theſe words, *The Angell which hath deliuered me, &c.* the other out of thoſe, *let my name be called vpon them, &c.* But yet let the reader note this, that of the Papiſts ſome doe finde the one ſaying, and ſome the other ſo weake, that ſome alledge the one, and ſome the other, and I haue not read any one, that doth vſe them both. *T.W.* in a diſcourſe of this matter alledged the former words of the Angell: and *Ecchius* the latter. To the which I wil briefly anſwere: By the Angel is ment Ieſus Chriſt the Angell of the couenant, as *Malachie* calleth him, and the Angell of the great counſell of God. So doth *Aloiſius Lipomanus* that great Catholike Biſhop of Verona both out of *Cyrillus*, and of himſelfe expound it in theſe words: *Cyrillus, Iacob pueris benedicens deum & patrem & nutrientem ſe, & Angelum liberantem nominat, illum nempe Angelum, qui Angelus magni conſilij ab Eſaia dicitur, quia omnis benedictio, omnis gratia non aliter quàm à deo per Ieſum Chriſtum in homines deſcendit. Conſiderandum quòd dictio* hagoel *vel redimens vel qui redimit propriè reddi poteſt, quo loquendi modo clariſſimè filius dei mundi generalis redemptor denotatur. Et ſi diligenter aduerteris, tacitè propheta domini ſanctiſſimam inuocat trinitatem, patrem ſcilicet, & ſpiritum S. ſub nomine dei bis repetiti, vnigenitum verò dei filium ſub nomine Angeli. Angelum verò intelligit redemptorem, verbum diuinum, ſaluatorem noſtrum, vel auxilij diſpenſationis diuinæ miniſtrum, ipſe, inquam, ille benedicat pueris iſtis:* That is, *Cyrill. Iacob* bleſſing thy children doth name God both the father which did nouriſh him, and the Angell which did deliuer him, to wit, that Angell, whom *Eſay* calleth the Angell of great counſell, becauſe all bleſſing and all grace deſcendeth no other wayes from God vpon men, but by Ieſus Chriſt. We muſt conſider that the word *Hagoel* may be tranſlated either redeeming or he that redeemeth, by which phraſe of ſpeech the ſonne of God the gene-

Cyrillus.
Aloiſ. Lipoma catena in Geneſ. 48.

they

rall

rall redeemer of the world, is moſt manifeſtly ſignified: and if thou diligently marke, thou maiſt perceiue, that the prophet in ſecret ſort calleth vpon the moſt holy Trinitie, to wit, the father and the holy Ghoſt, vnder the name of God twiſe repeated, and the onely begotten ſonne of God, vnder the name of the Angell. For by the Angell he vnderſtandeth the redeemer, the word of God, our Sauiour or the miniſter of Gods helpe and diſpenſation; euen he, I ſay, bleſſe theſe children. Hitherto *Lipomanus*. who with that ancient Father *Cyrill* truely vnderſtand by this Angell Ieſus Chriſt, and not any other miniſtring ſpirit, or created Angel. And therefore this place proueth the inuocation of Chriſt, but not of other Angels. By the other words, Let my name be called vpon them, &c. *Iacob* meant nothing elſe, but that *Manaſſes* and *Ephraim Ioſephs* ſonnes ſhould be counted amongſt his ſonnes, to make vp the twelue tribes of *Iſrael*. And euen ſo Frier *Lyra* doth truely expound it in theſe words: *Innocetur ſuper eos nomen meum, quia vocati ſunt filij adoptiui Iacob, & facti ſunt capita duarum tribuum, ſicut alij filij Iacob*: that is, Let my name be called vpon them, becauſe they were called the adopt ſonnes of *Iacob*, and were made the heads of two tribes, as were his other ſonnes. This phraſe of ſpeech is ſo vſed in other places of Scripture as *Iſa.* 4. 1. *In that day ſeuen women ſhall lay hold of one man, ſaying, we will eate our owne bread, and we will weare our owne garments: onely let thy name be called vpon vs, and take away our reproch*. Whereby is meant, that he ſhould be their husband, and they counted and called his wiues. The like phraſe is 2. *Sam.* 12. 28. *Hierem.* 7. 10. *&c.* And therefore that this expoſition of this place, whereby they go about to proue inuocation of Saints, is a priuate and falſe expoſition, any man may eaſily perceiue. And this is the more euident, for that ſome great papiſts are forced to confeſſe that inuocation of Saints is not commended nor commaunded in al the Scriptures. There is one *Francis Hamilton* a Scot, a papiſt, and fugitiue prior of S. *James* at *Herbipolis* in Germanie, who in a diſcourſe concerning inuocation of Saints writeth thus: *Parro libenter*

Lyra in 48. cap. Geneſ.

benter hic concedimus, diſertis ſcripturarum verbis ipſam (inuocationem ſanctorum) non commendari. Quibus enim? cuius authoris? cuius libri? cuius inſtrumenti? Noui an veteris? commendantur Sancti, commendatur oratio, quam pro nobis ad deum faciunt: vt ipſos inuocemus, atque vt pro nobis orent, rogemus nullo loco commendatur. Vbi conſulatur, locus demonſtrari non poteſt. Sed neque conueniebat, vt aut commendaretur aut conſuleretur, naſcentis maxime eccleſiæ exordijs: ne plures ſibi deos more gentium fingere aut conſtituere exiſtimarentur chriſtiani, quando etiam in ſuſpicionẽ Idololatriæ venerunt, dũ ſub ſpecie panis & vini verum deum colerent. 83. precepta ne eſt? Non eſt precepta, &c. that is, Moreouer we doe heere willingly graunt, that inuocation of Saints is not commended to vs by expreſſe words of the Scriptures. For by what words? of what authors? of what booke? of which teſtament? the new or the old? Saints are commended, prayer which they make to God for vs is commended: but that we ſhould call vpon them, and that we ſhould intreate them to pray for vs, is in no place commended. No place cã be ſhewed, where it is counſelled. Neither was it conuenient that it ſhould be either commended or counſelled, eſpecially in the beginning of the Church ariſing, leſt chriſtians ſhould be thought to make vnto themſelues after the maner of the gentiles moe Gods: ſeeing they were ſuſpected of Idolatrie for worſhipping the true God vnder the forme of breade and wine. 83. Is it commaunded? It is not commaunded. Hitherto the words of this Papiſt *Hamilton*, by which it appeareth that inuocation of Saints is not commaunded nor counſelled in the Scriptures, and therefore they doe wreſt them, and bring a priuate and falſe expoſition to them, which ſeeke to proue it by them. You quote alſo in the margent *Apoc.* 1. 4. where at a man might well wonder, that you would quote a place ſo impertinent for this purpoſe, but that it is euer vſuall amongſt you and your fellowes in ſuch ſort to abuſe the word of God. The words of Saint *Iohn* be theſe: *Iohn to the ſeuen Churches which are in Aſia, Grace be with you and peace from him, which is, and which was, and which is to come,*

Franciſ. Hamiltonius de Inuocat. Sancto. demonſtrat. priore in appendice pag. 37. 81.

and from the seuen spirits which are before his throne, and from Iesus Christ, &c. What meaneth this man to alledge this for inuocation of Saints? will he by these seuen spirits vnderstand the Saints? either he knoweth little, or he cannot be ignorant that this is expounded of the holy Ghost, who although he be in person one, yet by the communication of his vertue, and demonstration of his diuine workes in those seuen Churches, doth so perfectly shew himselfe, as though there were so many spirits, euery one working in his peculiar Church. *Ambrose* set out by Doctor *Tunstall* Bishop of Duresme writeth vpon these words thus. *Hic tota trinitas demonstratur:* that is, heere the whole Trinitie is shewed: and a little after: *Per septem autem spiritus, spiritus sanctus eò quòd sit septiformis intelligitur:* that is, By the seuen spirits the holy Ghost is vnderstoode, because he worketh seuen manner of wayes. And hard it were, or rather absurd, to pray for grace and peace from Saints, and that before Iesus Christ: But vpon this I will not stand; onely the reader may consider how barren this cause is, which hath no plainer proofes, and driueth this man to such priuate and false exposition of Gods word. Now whereas you say that by prayer you glorifie the Saints in heauen: I say, that by prayer we doe glorifie God: *Call vpon me in the day of trouble, and I will deliuer thee, and thou shalt glorifie me.* But that by prayer we should glorifie Saints, I doe not finde in all the holy Scriptures. If this man can, why doth he not shew it? I finde that God will not giue his glorie to any other, and that the Saints with *Dauid* say: *Not vnto vs, O Lord, not vnto vs, but vnto thy name giue the glorie, for thy louing mercie and thy truths sake.* And that the Angell would not be worshiped or glorified, but said vnto *Iohn* worship God. As touching the Saints mediation, when Iesus Christ shall cease to be our mediator, and to sit at the right hand of God to make intercession for vs, then we will seeke to your mediation of Saints. In the meane time take you heede, that in attributing that to the Saints, which is proper and peculiar to the sonne of God, yea which he hath bought with his bloud, you doe not deny the

Psal. 50. 15.

Isa. 42. 8.
Psal. 115. 1.

Apoc. 19. 10.
22. 8.

the Lord which hath bought vs, and that you doe not horribly diſhonor thoſe Saints, and make Idols of them. Furthermore you ſay that we deny the communion of the Church militant, and the ſoules in purgatorie, &c. Whereunto I anſwer, ỳ when you ſhal plainely and pithily proue this your fayned fire of purgatorie (which the Greeke Church alwayes hath denyed) then we wil yeeld vnto you, and graunt our ſelues to be to blame, in not helping theſe ſeely ſoules with dirges, maſſes, &c. out of the paines of this forged fire. You quote in your margent for proofe thereof, 1. *Cor.* 3. *v.* 15. *&* 15. *v.* 29. Alas poore purgatorie, that hath no better proofes. The words of S. *Paul* in the firſt place be theſe: *If a mans worke burne, he ſhall loſe, but he ſhall be ſaued himſelfe: neuertheleſſe yet as it were by fire.* Here is mention of fire, and therfore it muſt needs be the fire of purgatorie: for ſuch is the great iudgement of theſe worthie writers, that if they reade in the Scriptures or Fathers this word fire, it is none other but the fire of purgatorie: if ſacrifice, it is the ſacrifice of the Maſſe: if confeſſiō, it can be nothing but auricular confeſſion to the prieſt: if tradition, it is vnwrittē verities or vanities. But touching theſe places of S. *Paul*, becauſe the author of this Pamphlet doth not alledge them, but barely quote them, I will but briefely touch them. To the firſt I ſay, that S. *Paul* there ſpeaketh not of all men, but onely of teachers and preachers, which be builders of Gods houſe and Church, which euen *Bellarmine* confeſſeth. Secondly, he ſpeaketh not of all their workes, but onely of their doctrine whereby they build the Church of God. Thirdly, he ſpeaketh not of the purging of workes or perſons, but of the probation of doctrines. Fourthly, the works are ſaid to be proued, and not the perſons. Laſtly, if this place ſhould be vnderſtood of purgatorie, then euery man ſhould bee throwne into it, for it is ſaid the fire ſhall try euery mans worke of what ſort it is: but this is contrarie to the doctrine of the papiſts, who will not haue all men come into purgatorie. Theſe things plainly ſhew that this place cannot be vnderſtoode of purgatorie: Saint *Auguſtine* in many places doth vnderſtand it of the afflictions

Tom. 1. contr. 6. de purgat. lib. 1. cap. 4.

and troubles sustained in this life, and not of the paines of Purgatorie after this life, *Enchir. ad Laurentium cap.68.de ciuit. Dei lib.21 cap.26.de fide & operibus cap.16.in Psal.80.* But S.*Paul* speaketh of triall of doctrine, shewing that as the fire trieth mettals, so the light of Gods truth trieth doctrines: and as gold and siluer abide in the fire, and hay and stubble be consumed: so true, sound, and holy doctrines abide the light and triall of Gods word; when either vntrue doctrines or vaine speculations perish and be consumed. So doth S.*Ambrose* expound it: *Mala doctrina in igne omnibus apparebit, nunc enim quosdam fallit:* that is, Euill doctrine shall appeare vnto all in the fire, for now it deceiueth some. Againe, *Mala enim & adultera doctrina idcirco in ligno, fœno, & stipula significata est, vt ostenderetur ignis esse esca:* that is, Euill and counterfeit doctrine is therfore signified by wood, hay, and stubble, that it might be shewed, that it is but meate to be consumed of fire. And againe, *Ignis ergo hic Christi sermo est: & bonus ignis, &c.* This fire is the word of Christ, and it is a good fire, which warmeth, but burneth not but onely sinnes. By this fire that gold of the Apostle laid vpon the good foundation is tried. By this fire that siluer of manners or workes is proued. By this fire those pretious stones are lightened: but the hay and stubble is consumed. Therefore this fire clenseth the soule, and consumeth error. Hitherto S.*Ambrose:* whereby we may see ỳ neither S.*Augustine*, nor S.*Ambrose* expound this place of Purgatorie, much lesse the Greeke Fathers, who neuer acknowledged it. Therfore to expoũd it of Purgatorie, as the Papists do, whether it be not a priuate & false exposition, let ỳ godly reader vprightly iudge.

Ambros. in 1.Cor.3.

Idē in Psal.118. in hæc verba, ignitum eloquiũ tuum.

The words of the other place here quoted are these: *Else what shall they doe, which are baptized for the dead: if the dead rise not at all, why are they then baptized for dead?* To picke Purgatorie pickpurse out of this place passeth my skill. Here is mention made of baptisme for the dead: but neither of Purgatorie, nor of prayer for the dead. I am not ignorant that there be sundrie expositions of this place: yet I doe not remember that euer I read it expounded of Purgatorie,

gatorie, or applied vnto it. And therefore I will write no more at this preſent of it, but wil expect a ſyllogiſme to be made of it for the proofes of Purgatorie, and then I ſhall further conſider what to ſay vnto it. We doe beleeue that they onely be members of that bodie whereof Chriſt Ieſus is the head, which be either triumphing with him in heauen: or be fighting for him againſt Satan, ſinne, and the world here vpon earth. Saint *Paul* ſaith, that *Chriſt came to make peace by the blood of his croſſe, and to reconcile the things which are in earth, and the things which are in heauen.* That is to ſay, his whole vniuerſall Church, whereof part was alreadie in heauen, and part remained behinde vpon the earth. They therefore that be in Purgatorie, be no members of his bodie, nor are to be deliuered by him: but being the Popes creatures, are either by him (who can at his pleaſure emptie and ſcoure Purgatorie) to be deliuered, or elſe ſtill in that fained fire to be tormented. Neither hath true Chriſtian charitie ſo much, as the curſed couetouſnes of Prieſts, been the bellowes to blow that forged fire for the heating of their kitchens. *Coloſſ.* 1.20.

Now that I haue anſwered your reaſonleſſe reaſons of our denying this article of Chriſtian faith, the communion of Saints, I will briefly ſhew what is our beleefe of it. We beleeue that al the Saints of God, and members of the holie Catholike Church haue communion and fellowſhip with Ieſus Chriſt, and are partakers of all his benefits. Of this communion Chriſt ſpeaketh: *I am the vine, ye are the branches: he that abideth in me, and I in him, the ſame bringeth forth much fruite.* Of this ſpeaketh S. *Paul*: *God is faithfull, by whom ye are called vnto the fellowſhip of his ſonne Ieſus Chriſt our Lord.* This communion or fellowſhip is wrought by faith, by the which Chriſt dwelleth in the hearts of all his elect and faithfull people, and by which wee be grafted into him to receiue all grace and goodnes from him as the branch doth from the vine or ſtocke. And we beleeue that all the faithfull and godly be knit together in loue, as the Apoſtle ſpeaketh, whereby they are to communicate thoſe graces and gifts, which God hath beſtowed vpon them, to *Ioh.* 15.5. *1. Cor.* 1.9. *Epheſ.* 3.17. *Coloſſ.* 2.2.

the edifiyng and helping of others, in ſuch ſort as God hath appointed. Yea we beleeue that all the faithfull haue communion and fellowſhip together in that they haue all one heauenly father, one Ieſus Chriſt their redeemer and mediatour, one holy Ghoſt their ſanctifier, are iuſtified by one faith common to all the elect, dedicated to God by one baptiſme, called by one Goſpell to be partakers of one kingdome of glorie. This is the ſumme of our beleefe concerning this article, wherein wee would know what fault you can finde. But your communion and vnion conſiſteth in being vnder one Pope of Rome, vnder whoſe obedience whoſoeuer is not, you think he cannot be ſaued, as is before ſhewed; neither will you haue communion with him: And therefore whereas Chriſtianitie hath continued (as I ſaid before) in Greece, Ruſſia, Æthiopia, Armenia, and other countries, amongſt whom no doubt but God hath had, and now hath his elect and choſen people, yet you haue no communion or fellowſhip with them, becauſe they be not vnder your owne Pope. And much leſſe haue you communion with the Saints in heauen, becauſe you haue not the faith of Gods elect. For did the faithfull Patriarkes, Prophets, Apoſtles and others beleeue to be deliuered from the fire of hell by the merits of *Nicholas*, or to aſcend into heauen by the blood of *Thomas Becket*? Nay Ieſus Chriſt is the onely mercie ſeate, into the which the two Cherubims did looke, that is, as I take it, both the faithfull before his comming in the fleſh, and they that be after doe looke onely vpon Chriſt, in him onely to ſeeke and finde mercie.

Timo 1. 1.

Now let vs ſee the third article of our Creed, which you ſay we denie, which is Remiſſion of ſinnes. Here I beſeech the Chriſtian reader to conſider who they be that denie this article, containing a principall point of Chriſtian religion and ſaluation, whether wee or this accuſer with his partners. Wee beleeue, that whereas wee be children of wrath, vnprofitable ſeruants, and prodigall children, that haue ſinned againſt heauen and our heauenly father, and are ſo deeply indebted to God, that wee be neuer able to make

make payment, for the which he might iuſtly throw vs into the dungeon of damnation for euer: wee I ſay beleeue that he hath giuen his onely begotten ſonne, that whoſoeuer beleeueth in him, ſhould not periſh, but haue euerlaſting life, by whom wee haue redemption through his blood, euen the forgiuenes of ſinnes, according to his rich grace, and that our ſinnes are forgiuen vs for his names ſake. And we beleeue that God of his great mercie in Ieſus Chriſt doth forgiue vs not onely our ſinnes, but alſo the puniſhment due vnto them, and which wee haue deſerued by them, accepting vs for veſſels of his mercie, and heires of his glorie. Now this accuſer of vs, and his companions doe firſt beleeue, that they doe make ſatisfaction to Gods iuſtice for their ſinnes: which is a flat deniall of the forgiuenes of our ſinnes. For whereas our ſinnes be called debts, and ſatisfaction is a paiment; it followeth, that if we doe make ſatisfaction for them, then we neither need, nor can haue forgiuenes of them. For our ſatisfaction, and Gods forgiuenes cannot ſtand together. For euen as if I owe a man a hundreth pounds, and I pay him, he doth not forgiue it; and if he forgiue it, I doe not pay it: So if we by ſatisfaction make paiment to God for our ſinnes, then hee doth not forgiue them; if hee forgiue them, then wee doe not make ſatisfaction for them.

Ioh. 3. 16. *Epheſ.* 1. 7. *Coloſſ.* 2. 14. 1. *Ioh.* 2, 12.

Now let vs ſee, what is the doctrine of theſe men concerning this their ſatisfaction, whereby they make paiment themſelues to God for their debts. Biſhop *Fiſher*, whom I ſuppoſe the Pope hath ſainted for ſtanding ſo ſtifly in his cauſe, writeth hereof thus: Thirdly, ſome there be, which by grace in this life haue ſo puniſhed themſelues for their offences, that they haue made a ſufficient recompence for them. Againe: So doth heartie weeping for ſinne, expell ſinne, and is a ſufficient and iuſt recompence for it. And againe: But whereas any creature haue made due ſatisfaction in this life, he neuer after ſhall ſuffer more paine, and alſo is cleane out of debt, and nothing after that ſhall euer be claimed of him. Againe, They be called *rectiſ corde*, that haue made ſatisfaction ſo plentifully, that God

Iohn Fiſher in Pſal. 1. *pœnitens.*

Ibidem.

In Pſal. 2. *pœnitens.*

Ibidem.

can

can aske no more of them. And in his Latin booke against *Luther* he hath these words: *Secundò supponimus, quod quanquam nemo sit cui non cumulatius præmium in cœlis Deus largiatur, quàm hic in terris ipse meruit, innumeri tamen sunt, qui longè grauiores ærumnas pertulerunt quàm ad suorum sufficiisset delictorum expiationem:* that is, Secondly, wee make this supposition, that although there is none, to whom God doth not giue a greater reward in heauen, then hee hath merited and deserued: yet there be many which haue suffered farre more grieuous griefes and punishments, then would haue sufficed to the expiation and purging away of their sinnes. This is their doctrine, and is this to beleeue the forgiuenes of sinnes? or is it not rather to denie the Lord Iesus that hath bought vs? For I may say with S. *Paul*, that if righteousnes come by the law (or by our satisfaction) then Christ died in vaine. And with what face can these men accuse vs of denying this article, The forgiuenes of sinnes, themselues teaching such blasphemous doctrine, so manifestly opposite and contrarie vnto it? Againe, they denie the forgiuenes of the punishment due for sinne, saying, that Christ hath deliuered vs *à culpa* from the fault or offence, but not *à pœna* from the punishment; or at leastwise he hath deliuered vs from eternall punishment, but not from temporall, which must be sustained in Purgatorie, whereby our sinnes or soules must be purged, and Gods iustice satisfied. And yet the Popes Pardons, Masses and Dirges may discharge and deliuer from it. Wherein first, what doe they but extenuate, and greatly diminish the vertue and power of Christs death? For if our Sauiour Christ haue not deliuered vs from the punishment due to our sinnes, what great good hath hee done vs? And if he haue discharged vs from eternall punishment in hell, but not from the temporall in Purgatorie, then is he not a full and perfect Sauiour, but an halfe Sauiour. Haue you the testimonie of all Antiquitie for this doctrine? *Tertullian* saith, *Exempto scilicet reatu, eximitur & pœna:* that is, The guiltines of sinne being taken away, the punishment is also taken away. And *Chrysostome* saith:

Idem in confut. assert. Luther. articulo 17.

2. Pet. 2.

Galat. 2.

Tertull. lib. de baptismo.

Vbi

Vbi enim gratia, ibi & venia: vbi verò venia, illic nulla erit pœna: that is, Where grace is, there is forgiuenes: & where forgiuenes is, there ſhall be no puniſhment. S. *Auguſtine* ſaith, *Ablato ergo peccato, auferetur & pœna peccati:* The ſin being taken away, the puniſhment of ſinne ſhall alſo be taken away. By this let it be diſcerned who they be that denie this article of the forgiuenes of ſinne. Moreouer, let the Chriſtian reader conſider how they attribute firſt that to their Purgatorie, which is proper to the blood of Chriſt, which, as S. *Iohn* ſaith, cleanſeth vs from all ſinne: and ſecondly, more to their Dirges, Maſſes, Pardons, and ſuch paltries, then they doe to the death and paſſion of Ieſus Chriſt. For they may deliuer from the paines of Purgatorie, but Chriſts death doth not. *O cœlum non ſudas, ô terra, non tremes? &c.*

Chryſoſt. ad Rom. Homil. 8.

Auguſt. de vera relig. cap. 13.

1. Ioh. 1.

But now let vs come to your proofe of this your accuſation of our denying of this article. Your firſt reaſon is, that wee acknowledge no ſuch effect in the Sacrament of Baptiſme, &c. We acknowledge that baptiſme is a Sacrament of the forgiuenes of our ſinnes, by the death and paſſion of our Sauiour Ieſus Chriſt, whereby our faith is confirmed, and wee aſſured, that as water waſheth away the filth of the bodie, ſo all the filth and guiltines of our ſinnes is ſo purged in the blood of Chriſt, that wee be accepted for iuſt and righteous before God. But we do not acknowledge that Baptiſme, or any other Sacrament, do conferre grace of themſelues, or haue grace included in them as in a veſſell: but wee affirme that they be ſeales of Gods promiſes, and inſtruments whereby God worketh in his elect and choſen people thoſe graces, which he hath in his word promiſed, and Ieſus Chriſt hath purchaſed for them. But all that be outwardly baptized, be not inwardly cleanſed, as *Simon Magus*, who being baptized, was yet ſtill in the gall of bitternes, and in the bond of iniquitie. For the ſpirit of God worketh by them in whom, when, and how much it pleaſeth him. Neither doe we beleeue that Baptiſme ſerueth onely for the remiſſion of ſinnes committed before it, as you ſay here, but that the vſe and benefit of it,

Act. 8.

pertaineth to our whole life, continually to assure vs, and confirme our faith in the forgiuenes of al our sinnes by Iesus Christ. And whereas you say, that this our doctrine is contrarie to the expresse word of God, which calleth this Sacrament the lauer of regeneration, for that in it the soule dead by sinne is newly regenerate by grace: I answere that Baptisme is so farre from being in this place of S. *Paul* expressed, that it is not mentioned, neither necessarily to be vnderstanded. Saint *Pauls* sweet words be these:

Tit.3.4. *When the bountifulnes and loue of God our Sauiour towards man appeared, not by the workes of righteousnes, which wee had done, but according to his mercie he saued vs, by the washing of the new birth, and renewing of the holy Ghost, which he shed on vs aboundantly through Iesus Christ our Sauiour.* Where is baptisme here mentioned? or expressed to be the lauer of regeneration? Saint *Paul* doth here attribute this washing, whereby wee be regenerate and renewed, to the holie Ghost, alluding as it were to the words of God, by the

Ezech.36.25. Prophet *Ezechiel: Then will I powre cleane water vpon you, and ye shall be cleane: yea from all your filthines, and from all your Idols will I clense you.* By this cleane water is vnderstood the spirit of God, as it is expounded in the two next verses following. I confesse that Baptisme is a Sacrament and pledge vnto vs of this washing and clensing of the holie Ghost, to whom this washing is to be attributed, and not to baptisme, as though it were included in it, or affixed to it: for (as I said) many be outwardly baptized, which be not inwardly clensed, but only the faithfull children of God, in whom Gods spirit inwardly worketh that, which by the word of God is promised, and in baptisme sealed and confirmed. And therefore this lauer is the spirit of God, by whom we be regenerated and renewed. Saint

August.lib.3.de doctr.Christ. cap.5. *Augustine* saith well: *Ea demum miserabilis est seruitus signa pro rebus accipere, & supra creaturam corpoream oculum mentis ad hauriendum æternũ lumen leuare non posse:* that is, This is miserable seruitude to take the signes for the things signified, and not to be able to lift vp the eye of the minde aboue the corporeall creature to receiue eternall light.

Your

Your ſecond proofe is, that we allow not the ſacrament Penance, wherin all actuall ſins committed after Baptiſme are cancelled. Your popiſh penance conſiſting in ſhriuing to a Prieſt, receiuing abſolution frō him, & doing ſome ἐπιτιμήσεις, wil worſhippings appointed by him, we allow not: but true repentance, which conſiſteth in vnfained ſorrow for ſinne, earneſt confeſſion with remorſe of conſcience both to God and man offended, and a true reformation and amendment of life we allow and commend, and doe iudge that we can do nothing acceptable to God, which proceedeth not from this true repentance.

The third thing whereby you would proue that we denie this article of remiſſion of ſinnes, which you ſay exceedeth all in abſurditie, is that we denie that our ſins are perfectly forgiuen, but only not imputed, & as it were veiled or couered with the paſſion of Chriſt, &c. Wherunto I anſwer, that you here bring an abſurd diſtinction. For what difference is there betweene forgiuing, not imputing, and couering and hiding of ſinne? Surely it ſeemeth that *Dauid* could find no ſuch ods betwixt them as you dreame of, whoſe words be theſe: *Bleſſed is he whoſe wickednesſe is forgiuen, and whoſe ſinne is couered. Bleſſed is the man, vnto whom the Lord imputeth not iniquitie, and in whoſe ſpirit there is no guile.* Doth not *Dauid* here take theſe all for one, & attribute bleſſednes alike to euery one of thē? Whē S. *Paul* ſaith *God was in Chriſt, and recōciled the world to himſelf, not imputing their ſins vnto them:* what doth he meane by not imputing of ſin, but forgiuing of ſin? *Primaſius* expoundeth it thus: *Non reputans illis delicta ipſorum: hoc eſt, indulgens per ſolam fidem, quæ gratis donata eſt*: i. Not imputing to them their ſinnes: that is to ſay, pardoning them by only faith, which is freely giuen. And whereas you ſo much extenuate, *Not imputing*, and make it not ſo much as *Forgiuing*; *Chryſoſtome* a man of greater iudgement then you, affirmeth the contrarie, and maketh *not imputing* greater then *forgiuing*, in theſe words: *Attamen cùm tanta ſint noſtra peccata, non ſolùm non expoſcit pœnam, ſed & conciliatus eſt: non ſolùm dimiſit, ſed neque imputauit, &c.* that is, But where-

Pſal. 32. 1.

2. *Cor.* 5. 19.

Primaſius in illum locum.

Chryſoſtom. in 2. *Corinth. hom.* 11

as our sinnes be so great, he doth not only not require punishment, but also is reconciled with vs: and not onely hath forgiuen, but hath not so much as imputed our sins to vs. *Bernard* thinketh not basely of *not imputing* as you do, his sweete words be these: *Sufficit mihi ad omnem iustitiam solum habere propitium cui soli peccaui: Omne quod mihi ipse non imputare decreuerit, sic est quasi non fuerit. Non peccare, Dei iustitia est: hominis iustitia indulgentia Dei:* that is, It is sufficient for me vnto all righteousnesse, to haue him mercifull, against whom onely I haue sinned: whatsoeuer he hath determined not to impute vnto me, is so as though it had neuer beene. Not to sinne is the iustice of God: mans iustice is Gods mercie. *Bernard* here saith, that the not imputing of our sins vnto vs, is as much as though they had neuer beene committed: And will you say that notwithstanding the not imputing of them, yet their botches, biles, filth and abomination remaine still, exhaling a most pestiferous sent in the sight of God? Is not the sweet smelling sacrifice of Iesus Christ able so to perfume them and vs, that we and all our actions may be sweet and acceptable in the sight of God? And if the robe which the Father put vpon his prodigall sonne could so hide all his ragges, that he was deare in his fathers eyes; cannot the robe of Christs righteousnesse so couer and hide all our ragges, yea our botches, and biles, that we may bee deare and precious in the sight of God our heauenly and most mercifull father? And if those that had the mariage garment vpon them, were admitted to the mariage, without regard what the said garment couered: shall not we hauing the mariage garment of Christs righteousnes, be acpted to the mariage of the Lambe, notwithstanding all the botches and biles which it couereth? Yet we doe not say that we can couer or hide all our sinnes from the piercing eyes of God: but this we say, that euen God himselfe doth hide them with this robe of Christs righteousnesse, and looking on vs in the face of Iesus Christ his Sonne, doth accept vs his members, for such as Iesus Christ himselfe is. And do you not think that that which God hideth

Bernard. in Cant. serm. 23.

Ephes. 5. 2.

Luk. 15.

Matth. 22. 12.

is

is well hid, and ſhall neuer come to light? *Dauid* ſaith of God, *Thou haſt forgiuen the iniquitie of thy people, and couered all their ſinnes.* Doth not *Dauid* here take forgiueneſſe and hiding both for one? And therefore this your diſtinction betwixt perfect forgiuing, and not imputing & couering, is as ſubſtantiall a one, as that is of your blind and barbarous Schooleman *Richardus de Sancto Victore*: *Chriſtus potuit dimittere peccata: nos verò non poſſumus dimittere peccata, ſed tantum remittere.* As great difference as there is betwixt *dimittere* and *remittere*, ſo much there is betwixt forgiuing, not imputing, and couering of ſin. This is (as *Eraſmus* ſaith) *Frigidiſſimis diſtinctionibus omnia confundere*: that is, with friuolous diſtinctions to confound all things. And this much for this Article of the Creede, which you do as fooliſhly proue, as you falſly affirm that wee denie it.

Pſal. 85. 2.

Ri. de S. Victore de poteſtate ligandi & ſoluendi par. 1. *cap.* 14

Eraſmus in vita Hieronymi.

Now I come to the fourth Article that you ſay the Puritanes in effect denie, which is no leſſe, then Chriſt to bee the Sonne of God. But who bee theſe Puritanes that bee thus grieuouſly charged? what are their names? why be not their bookes named, and ſayings produced? Theſe things ought to haue beene done, if you had beene diſpoſed rather *ratiocinari quã calumniari*: that is, to reaſon, then to raile and ſlaunder.

Pag. 50.

But to this your malicious and falſe accuſation I wil firſt oppoſe the true confeſſion of faith concerning this article, whereunto all the reformed Churches whereof I haue either heard or read do aſſent and agree. We beleeue and acknowledge one onely God, who is one onely and ſimple eſſence, ſpirituall, eternall, inuiſible, immutable, infinite, incomprehenſible, almightie, moſt wiſe, good, iuſt, and mercifull; and that in that one and ſimple diuine eſſence, there be three perſons ſubſiſting, the Father, the Son and the holy Ghoſt. The Father the firſt cauſe in order, and the beginning of all things; the Sonne his wiſedome and euerlaſting word: the holy Ghoſt his true power and efficacie. The Sonne begotten of the Father from euerlaſting: the holy Ghoſt from euerlaſting proceeding from the

Ex Gall. confeſſione.

Father and the Sonne: which three persons are not confounded, but distinct; and yet not deuided, but coëssentiall, coëternall, and coëquall. If you mislike any thing in this confession confute it: if you know any of vs that maintaine any diuers doctrine dissenting from this, name them, produce their sayings, and quote the places. But you say that these (whom you terme puritanes) peremptorily affirme, that Christ is God of himselfe, and not God of God: So that he receiueth not his diuinitie from his father. I answere, that if we consider of Christ absolutely in respect of the essence, he is αὐτόθεος, God of himselfe, to whom all things doe agree which are spoken of the diuine essence by it selfe: but if we consider of him in respect of his person, he is not of himselfe, but sonne of the father, yet coëternall and coëssentiall. So saith Saint *Augustine, Christus ad se deus dicitur, ad patrem filius dicitur:* that is, Christ in respect of himselfe is called God, and in respect of the Father is called sonne. Saint *Basil* saith that it was an vndoubted principle of diuinitie in all ages: τὸ τὸν υἱὸν μήτε παρ' ἑαυτοῦ, μήτε παρ' ἑτέρου γεγονέναι. that is, The godhead to be begotten neither of it himselfe, nor of any other, but to be ἀγέννητον vnbegotten. And that Christ is God of himselfe I proue it thus: He that is *Iehoua*, is God of himselfe: Christ is *Iehoua: ergo* Christ is God of himselfe. The first proposition cannot be denyed: for God is called *Iehoua*, because he hath his being of himselfe, and all others haue their being of him: And that Christ is *Iehoua*, I thinke you will not deny; and if you doe, it may easily be proued. For he that appeared to *Esaias* the Prophet *cap.6.* and is there called *Iehoua ver.*3. is said of Saint *Iohn* to be Christ in these words. These things said *Esaias*, when he saw his glory and spake of him. That which *Esaias cap.*18.13.14. speaketh of *Iehoua*; Saint *Paul Rom.* 9.33. expoundeth of Christ. The Angel that appeared to *Moses* in the bush is called *Iehoua:* but Christ who is called the Angel of the couenant, and the Angel of the great counsell, was that Angel, *ergo* Christ is *Iehoua:* And so consequently is God of himselfe. And therefore *Epiphanius* (whom I trust you will not terme a Puritane) calleth Christ,

August. hom. de tempor. 38.

Lib. 1. *contra. Eunomium.*

*Iob.*12.41.

*Exod.*3.2.7.

Epipha. haref. 69.

Chriſt, αὐτόθεον, God of himſelfe. The Fathers of the *Nicene* councell in calling Chriſt God of God, did thereby ſignifie that he is coëſſentiall, and of the ſame ſubſtance with the Father, and not as you falſely affirme that he receiued his diuinitie of his Father, which is in effect to make Chriſt no God. For it is proper to God to be of himſelfe. The deitie is the diuine eſſence, which is one and ſingular, and the ſame wholy in the Father, in the ſonne, and in the holy Ghoſt. And ſo we acknowledge a Trinitie of perſons, and a vnitie of eſſence, that is one only God. ἑνότης, ſaith Saint *Baſil* &c. it is manifeſt that the names of Father and ſonne doe not ſignifie the eſſence, but the proprieties of the perſons. So *Damaſcene* ſaith, Διότι μὲν ὁ τῆς θεότητος ἐστὶν ὄνομα· τὸ δὲ πατὴρ, τῆς ὑποστάσεως. that is, The deitie ſignifieth the nature (or eſſence) the word Father, the perſon. And the eſſence is wholy in the Father, wholy in the ſonne, and wholy in the holy Ghoſt, as euen your great Maſter of the ſentences *Peter Lumbard* confeſſeth; ſo that the Father is God of himſelfe, the Sonne God of himſelfe, the holy Ghoſt God of himſelfe: and yet not three Gods, but one true and immortall God. And therefore with *Athanaſius* wee worſhip a vnitie in Trinitie, and Trinitie in vnitie.

Lib. 2. contra Eunomium.

De orthodox fide lib. 3. cap. 11.

Peter Lumb. lib. 1. diſt. 5. cap. 1.

The fift article, which you ſay thoſe whom you diſdainfully call Puritaines doe deny, is the deſcenſion of Chriſt into Hell. Can you ſhew and name any ſuch puritanes which omit this article either in rehearſing it, or in expounding it, as you haue done the ſecond commaundement of God? I am ſure you cannot. Why doe you then ſay that they deny it? forſooth becauſe they receiue not your expoſition of it, to wit, that Chriſt deſcended in ſoule to Hell, and was there as long as his body was in the graue, and there harrowed Hell, and deliuered thence the patriarkes, and all iuſt men there houlden in bondage vnto his death, as your Rhemiſts write. And doe all that receiue not this expoſition deny this article? Then did your owne Doctor *Durand* deny this article, who held and publiſhed in writing that Chriſts ſoule did not in reſpect

Catechiſ. Trident pag. 69. In Act. 2.

Durand. in 3. A 22. q. 3.

Io. *Picus Apol. quæſt.* 1. *in Tho. Aqui.* 3 *quæſt.* 52.

reſpect of the ſubſtance and eſſence thereof, but by effect, efficacy and operation deſcend into Hell. Then did *Iohn Picus* that learned Earle of Mirandula, and Cardinall *Caietane*, (whom the Pope ſent into Germanie to ſuppreſſe *Luther*) deny this article, who concurre and agree with *Durand*: yea I might ſay that then either Saint *Cyprian* or *Ruffin* denyed this article, who expoundeth it of Chriſts buriall. But you ſay that theſe nameles Puritans defend that Chriſt ſuffered the paines of Hell vpon the croſſe, whereby they blaſpheme moſt horribly that ſacred humanitie, as if Chriſt had deſpaired of his ſaluation, as if God had hated him, and he had hated God, &c. I anſwere that this doctrine of Chriſts ſuffering the paines of Hell vpon the croſſe, is not ſo deſperate, as your collections thereof are falſe, and blaſphemous. What deſperatnes or abſurditie is this, that Chriſt our Sauior, not in reſpect of himſelfe, but in that he became our ſuretie, and tooke vpon him our debts, and bare our ſinnes in his bodie vpon the wood as Saint *Peter* ſaith, did beare and indure in his humanitie the wrath of God, and the paines and torments which our ſinnes had deſerued, to deliuer vs from the wrath of God which we by our ſinnes had prouoked, and from the ſaid paines and torments which we had merited. We are not to thinke, that Chriſt did ſuffer onely an externall and corporal death, for then he had ſhewed greater weakenes, then many meere natural men haue done, who with great courage and cheerefulneſſe haue gone vnto death: but Chriſt our Sauiour was in ſuch an Agonie, that his ſweate was like drops of bloud trickling downe to the ground, ſo that an Angel appeared from heauen comforting him: He cryed, and ſaid, *My God, my God, why haſt thou forſaken me.* Whereby it doth euidently appeare that he ſuffered not onely an outward death of the body, but did in his ſoule wraſtle with the paines of Hell, and beare the burden of Gods wrath, dewe to our ſinnes, to deliuer vs from the ſame, and to purchaſe the loue and mercie of God vnto vs. And when the prophet ſaith of him: *He hath borne our infirmities, and carried our ſorrowes:*

1. *Pet.* 2.

Luk. 22. 44. *verſ.* 43. *Matth.* 27. 46. 32.

Iſa. 53. 4. 5. 6.

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he was wounded for our tranſgreſſions, he was broken for our iniquities: the chaſtiſement of our peace was laid vpō him, and with his ſtripes we are healed. All we like ſheepe haue gone aſtray: we haue turned euery one to his owne way, and the Lord hath laid vpon him the iniquitie of vs all. Did not our Sauiour Christ herein ſuffer the puniſhment which was due to our ſinnes? Saint *Paul* ſaith, that Christ hath redeemed vs from the curſe of the law being made a curſe for vs: for it is written, *Curſed is euery one that hangeth on the tree*, yet Ieſus Christ was neuer accurſed of his Father; but he bare in his body and ſoule, the curſe that was due to our ſinnes, to deliuer vs from the curſe of God, and to purchaſe to vs the bleſſing of God. But theſe men (who otherwayes are ſo full of curious diſtinctions) doe herein erre, becauſe they doe not with Saint *Auguſtine* put a difference betweene that which appertained to Christs owne perſon, and that which he ſuffered in the perſon and place of vs, the which if this writer or rather ſlaunderer had done, he might haue abſtained from theſe his blaſphemous collections of his owne, and not our aſſertions: As if Christ had deſpaired of his Saluation, or God had hated him, &c. Whereunto I anſwere, that Christ was farre from ſuch deſpaire, which properly is a ſinne in the reprobate, and not a puniſhment of Gods iuſtice. And we hould that our Sauiour Christ ſuffered in our perſon, and for vs thoſe torments, which are righteous puniſhments of Gods iuſtice againſt ſinne, and not ſuch as properly bee ſinnes in the deuils, and in wicked and reprobate men, as are deſpaire and hatred of God. And therefore we confeſſe with our mouthes, and beleeue with our harts, that Christ was neuer hated of his Father, but alwayes the deerely beloued Sonne of God, in whom he was alwayes well pleaſed. But he hated ſinne, the which as man had committed, ſo in mans nature Gods iuſtice was to be ſatiſfied. The which for that corrupt and ſinfull man was not able to performe, the Sonne of God as I ſaid, became our ſurety, tooke vpon him our nature, and in the ſame hath ſuffered vpon the croſſe, the puniſhment of Gods anger due to our

Galath. 3. 13.

Auguſt. in pſal. 21. *&c.*

sinnes, and thereby hath satisfied Gods iustice, pacified his anger, and purchased his loue and mercie to all those that truly beleeue in him. And so Christ was tormented with anguish of minde, not for his sinnes, as you falsely gather, but for our sinnes, which hee bare in his bodie and soule vpon the crosse: and God was not enemie to God, but enemie to our sinnes, which were imputed to Christ, that his satisfaction and righteousnes might be imputed vnto vs. To conclude, we beleeue that Christ suffered vpon the crosse those punishments of sinne which proceede from Gods iustice, and be no sinnes, which in some sense may be called the paines of hell, because that as Christ by his Deitie ouercame them, and it was impossible for him to be held and ouercome of them: so the diuell and the reprobate shall eternally indure them. And this is no desperate doctrine, but a most comfortable doctrine to assure vs, that in Christ Gods iustice is satisfied, our sinnes are discharged, hell is conquered, and wee from it be deliuered. So that we may with the Apostle say, *O death where is thy sting? O hell where is thy victorie?* 1. Cor. 15. 55.

The Pamphlet.

The Protestants haue no meane to determine controuersies, and abolish heresies.

5. Article.

AS the Protestants neither know what they beleeue, nor why they beleeue: so haue they no meanes in their Church to settle them in vnitie of beleefe, nor to determine controuersies, nor to abolish heresies, as hath the Catholike Church: for our Sauiour Christ by his diuine prouidence did foresee, that heresies were to arise in his Church, as his Apostle S. Paul doth warne vs: the which as plagues were to infect his flocke, and therefore he not only forewarned vs of them, but also gaue vs meanes how to preuent and

extinguish

extinguiſh them. He willed vs to heare his Church, if we would not be accounted as Ethnicks and Publicanes. He ordained Paſtors and Doctors, leſt we ſhould be carried away with euery blaſt of vaine doctrine. He promiſed to the Church the aſſiſtance of the holy Ghoſt, in ſuch ſort as they which would not heare her, would not heare him. The Catholikes therefore beleeuing certainly that the Church cannot erre: that the generall Councels cannot deliuer falſe doctrine: that the Paſtors and ancient Fathers with ioynt conſent cannot teach vntruths, when hereſies ſpring vp, preſently with the voyce of the Church plucke them vp euen by the rootes, and ſo euer hath practized: and after this manner hath ouerthrowne al encounters, falſe opinions, and errors, which the diuell by his miniſters euer planted, or eſtabliſhed in the world, and ſo they haue been freed from all braules, and quarrels, in matters of religion. But the Proteſtants admitting the ſole Scripture, as vmpire and Iudge in matters of controuerſies; & allowing no infallible interpreter thereof, but remitting all to euery mans priuate ſpirit & ſingular expoſitiõ, cannot poſſibly without error winde themſelues out of the labyrinth of ſo many controuerſies, wherewith they are now intangled, and intricated. And the irreconcilable iarres betwixt them and the Puritanes in eſſentiall points of faith, giue ſufficient teſtimonie, that they will neuer haue an end, or can haue an end, holding thoſe grounds of opinion, which they obſtinately defend. And finally, they haue no argument to proue, that they haue the true Church, true religion, true faith, which all heretikes which euer were, will not bring to condemne the Church as well as they. For example, they alleage Scriptures, ſo did the Arrians: they contemne Councels, the Arrians did not regard them: they challenge to themſelues the true interpretation, the ſame did all heretikes to this day. And to conclude, they call themſelues, the little flocke of Chriſt, to whom God hath reuealed his truth, and illuminated them from aboue, all which the Donatiſts with as good reaſon, and better arguments did arrogate vnto themſelues. The ſame I ſay of Pelagians, Neſtorians, Eutychians, with all the rabble of other damned heretikes. And to conclude theſe articles of faith, I ſay that if the principles of the Proteſtants religion be true, S. Paul himſelfe ex-

horteth vs to infidelitie, which I proue thus:

Whosoeuer exhorteth vs to doubt of that which we are bound to beleeue by faith, exhorteth to infidelitie. But S. Paul *doth exhort vs to doubt of our saluation, which we are bound to beleeue by faith, according to the Protestants religion: Ergo, S.* Paul *exhorteth vs to infidelitie.*

The Maior is plaine: for to doubt of matters in faith is manifest infidelitie, because whosoeuer doubteth, whether God hath reuealed that which indeede he hath reuealed, being sufficiently proposed, as reuealed: vertually doubteth whether God saith truth or lieth.

The Minor is proued by the testimonie of S. Paul: Cum timore & tremore salutem vestram operamini: *With feare and trembling worke your saluation. All feare whether it be filiall feare or seruile feare, includeth doubt, the one of sinne, the other of punishment.*

Answere.

AS it is false that wee neither know what wee beleeue, nor why wee beleeue (as hath been before sufficiently shewed) so is it no lesse false, which is here boldly affirmed, but faintly proued: That we haue no meanes in our Church to settle vs in vnitie of beleefe, to determine controuersies, and to abolish heresies. We haue the word of God, which wee acknowledge to be the onely touchstone of truth, concerning religion and saluation: We haue learned, and godly Bishops and Pastors to teach the truth of Gods word, to confute both by preaching and writing errors and heresies: And we haue Synodes, although not generall, yet prouinciall, wherein controuersies may be decided, and heresies condemned, as heretofore the truth hath beene maintained, and heresies confuted, and confounded in some prouinciall Councels, as that called Gangrense, and some other Africane Councels, as well as they haue beene in some generall. I would faine know of you, what other and better meanes, the Church of God had for the space of three

three hundred yeeres after Chriſts incarnation then theſe, to determine controuerſies, and aboliſh hereſies. Generall Councels they had not before *Conſtantines* time, which therefore your fellow Papiſt *Pighius* counteth to haue been an inuention of his: but your great Rabbin *Rob. Bellarmine* therein controlleth him, and ſaith it is falſe. So well theſe men be ſetled in vnitie of beleefe. And to your great Maſter of Rome (whom you now would make the Oracle of the world) there was before that time but ſmall reſpect and regard had, as your owne Pope *Pius* 2. in theſe words confeſſeth: *Ante Concilium Nicenum ſibi quiſque vivebat, & ad Romanam Eccleſiam paruus habebatur reſpectus*: i. Before the Councel of Nice, euery one liued to himſelfe, and there was ſmall regard had to the Church of Rome. Shew vs therefore what meanes the Churches of God then had for maintenance of vnitie of faith, which we want?

Pigh. 6. de rec. cleſ. Hierarch. cap. 1.
Bellarm. tom. 1. contro. 4. lib. 2. cap. 13.
Æneas Siluius epiſt. 28. pag. 802.

You ſay that Chriſt willed vs to heare his Church, if we would not be accounted for Ethnicks and Publicanes. The which place your ſaid *Rob. Bellarmine* Reader full wiſely alleageth to proue the Pope and his Councel to be the ſupreme Iudge of controuerſies. As though our Sauiour Chriſt there ſpake of deciding of controuerſies in doctrine, or of expounding the Scriptures; or by the Church meant the Pope and his Councel, and that euery man againſt whom his brother treſpaſſeth, muſt goe to the Pope and his Councel to make his complaint. Theſe be vanities and follies, which *nullo impellente ruunt*, and needs no confutation. You further alleage out of Ioh. 14. 17. that Chriſt promiſed vnto the Church the aſſiſtance of the holy Ghoſt: where, by the Church you meane the Pope and his Councell, as your Maſter *Bellarmine* hath taught you, who writeth vs: *Sed hic in genere dicimus, iudicem veri ſenſus Scripturæ & omnium controuerſiarum, eſſe eccleſiam, id eſt Pontificem cum concilio, in qua omnes Catholici conueniunt*: that is, Wee generally ſay, that the Church is the iudge of the true ſenſe of the Scripture, and of all controuerſies, that is to ſay, The Pope with the Councel, whereto

Matth. 18. 17.
Bellarm. contro 1. lib. 3. cap. 5.

Idem ibid. cap. 3.

in all Catholikes doe assemble (or rather dissemble together). But our Saviour Christ made this promise to his disciples, saying: *I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever, even the spirit of truth, whom the world cannot receive, because it seeth him not, neither knoweth him; but ye know him: for he dwelleth with you, and shall be in you.* This promise pertaineth not to all the successors of the Apostles, but to all them that truly feare God, and beleeue and obey the holy doctrine which Christ deliuered to his Disciples, and which they preached: the which when you shall soundly proue, that your Popes & Councels do, then we will grant that this promise of Christ belongeth to them. In the meane time wee will follow *Chrysostomes* good counsell: *Si videris aliquem Euangelica reperentem, profecto spiritum sanctum habet. Venit enim spiritus sanctus vt recordati vos faciat eorum, quæ docui. Si quis igitur eorum, qui dicuntur habere spiritum sanctum dicat aliquid à seipso, & non ex Euangelijs, non credite, meam doctrinam sequimini:* that is, If thou see any man speaking out of the Gospell, surely he hath the holy Ghost. For the holy Ghost shal come to put you in remembrance of those things which I haue taught you. If therefore any of them, which are said to haue the holy Ghost, doe speake any thing of himselfe, and not out of the Gospels, beleeue him not, but follow my doctrine. Whereas you say, that you beleeue certainly that the Church cannot erre, that the generall Councels cannot deliuer false doctrine, &c. I answere, that you foolishly begge that which is in question. For as wee acknowledge Councels assembled of godlie, learned, and modest men, which simply seeke the glorie of God, and the profit of his Church, are good meanes to suppresse errors and heresies, and to abolish abuses and enormities: so to affirme that generall Councels cannot erre, or deliuer false doctrine, is most false & absurd, as by many both reasons and examples might be prooued. But for shortnes sake I will touch but a few examples.

Mat. 14. 16. 17.

Chrysost. Hom. de Sancto & adorando spiritu.

1. King. 22. 6. 22. The councell of foure hundred Priests of Israel erred, and Satan was a false spirit in the mouth of them all to the

destruction

deſtruction of *Achab* that curſed king of Iſrael. The councell of the Prieſts of Iuda erred in condemning Ieſus Chriſt to death. The Councell of the high Prieſt and other Prieſts, Rulers, Elders, and Scribes erred in forbidding Chriſts diſciples to ſpeake or teach in the name of Ieſus. The counceł of Neocæſarea erred in iudging hardly & falſly of ſecond marriages, which Gods word alloweth. Rom. 7.3. 1. Cor. 7.39. the words of the Councell be theſe: *Preſbyterum conuiuio ſecundarum nuptiarum intereſſe non debere, præſertim cum præcipiatur ſecundis nuptiis pœnitentiam iniungere*: that is, A prieſt ought not to be preſent at the feaſt of ſecond mariages, eſpecially becauſe he is commanded to appoint penance to ſecond mariages. This Councell although it were prouinciall, was confirmed by Pope *Leo* the fourth, as appeareth by *Gratian*, and the Papiſts hold, that prouinciall Councels confirmed by the Pope cannot errr. The Councell of Ariminum, wherein were aſſembled aboue foure hundred Biſhops, horribly erred, in maintaining the blaſphemous doctrine of *Arius*. The like did the Councels of Millaine, Seleucia, and of Tyrus. The ſecond Councell of Epheſus erred, and maintained the falſe doctrine of *Eutyches*. Theſe Councels the Papiſts confeſſe to haue erred, and why? becauſe they were not allowed and confirmed by the Biſhop of Rome. A ſimple and ſhameleſſe ſhift: as though the Biſhop of Rome had in thoſe daies power either to call, or confirme Councels any more then the other Patriarks had. In that ſecond Councel of Nice (moſt vnlike vnto the firſt) not only the wicked worſhipping of Images was allowed, and the Scriptures for the confirmation thereof moſt ſhamefully abuſed and deturted, as appeareth by the ſaid corrupt councell, and *Caluin* and *Mart. Chemnicius* haue largely ſhewed: but alſo in the ſame was decreed, that the Angels haue bodies, and that the ſoule of man is corporall, and therefore they may be painted; the which be foule errors. If you will not allow the worſhipping of Images to be an errour, then you cannot ſay but that the Councell of Conſtantinople vnder *Leo* the Emperour, where were preſent 338. Biſhops, and

Matth. 26. 3. 65 66. Act. 4. 5. 18.

Concil. Neocæſar. Can. 7.

Diſtinct. cap. 20 de libellis.

Sozom. lib. 4. cap. 17.

Caluin. Inſtit. lib. 1. cap. 11. § 14.

Mart. Chemni. exam. Concil. Trident. part. 4 de imagin. Action. 3.

another

another of Frankford vnder *Charles* the Great, in which the worshipping of images was condemned, did erre. Some of these Councels erred: To omit for breuitie sake manie other Councels, a Councell at Rome vnder *Stephanus* the sixth, or as some reckon, seuenth, condemned Pope *Formosus* and his doings. Another Councell at *Ranenna* vnder Pope *Iohn* the tenth, restored *Formosus*, and condemned *Stephen* and the actes of his Councell. I hope you will not, or cannot say, but that one of these Councels erred. Another Councell at Rome vnder Pope *Nicholas* the second, cauted that excellent learned and godly man *Berengarius* to recant, and to confesse that the verie true bodie of Christ is indeed handled, and broken by the priests hands, and torne with the teeth of faithfull people. The which is a grosse, false, and blasphemous doctrine. The Councell of Constance erred most wickedly in taking away the cup of the Lord from the lay people, contrarie to the word of God, and the testimonie of all antiquitie. And that their last Councell of Trident hath fouly erred, and confirmed false doctrine, repugnant to the truth of Gods word, and the Canons of ancient Councels, both these excellent learned men *Martinus Chemnicius* and *Innocentius Gentilletus* haue shewed: and we do, and will proue to the consciences of all those, whom the God of this world hath not blinded. I am not ignorant what colours that Iesuite *Bellarmine* seeketh to cast vpon the foresaid errours of these Councels, and such others, and what simple shifts he seeketh to elude and auoid them, the which I wil not stand here to answer, but I will referre the reader to the answers of *Lamb. Daneus*, and to that excellent man of blessed memory D *Whitakers*, where he may find the weakenesse and nakednesse of *Bellarmines* said shifts plainly discouered, and the same fully confuted, the which I thinke will stand (as other of his works haue done) long vndefended.

Platina in Stepha.6.

Platina in Ioan. 10.

De Conse. Inst. 2. Ego Berenq. Sess. 3.

Whereas you note in your margent the ancient Councels of Nice, Constantinople, Ephesus, and Chalcedon, wherin old heretikes were confuted and condemned: and there-

thereby claime them to appertaine to your Church. I anſwer, that as it is moſt certaine, that thoſe Councels were not called, nor gouerned and directed by the Biſhops of Rome, as now by vſurpation they are; ſo you ſhall neuer proue, that thoſe godly and learned fathers agreed with you in manie great and principall points of Chriſtian doctrine. It were eaſie to ſhew that ſundry things were condemned by them, which be receiued and vſed by you: And therefore you vainly brag of their names, whoſe doctrine and proceedings you haue forſaken: neither haue you ſo much by diſputation in Councels, as by cruel perſecution through fire and fagot ſuppreſſed ſuch as in all ages haue complained of your idolatry and abominations, as plainly appeareth by hiſtories.

As it is true that we admit the holy Scripture, or rather the holy Ghoſt, ſpeaking in the Scripture, to bee the ſupreme vmpier and Iudge in matters of controuerſies, and acknowledge him to be the onely infallible interpreter of his own words; ſo is it falſe, that we admit no other iudge, but remit al to euery mans priuate ſpirit, and ſingular expoſition. We ſay, that as the holy Ghoſt in the Scriptures is the high infallible iudge and interpreter of the Scriptures: ſo we acknowledge inferiour Iudges and interpreters both priuate and publike. Euerie man is a priuate iudge to diſcerne and iudge of the doctrine which he heareth or readeth in the Scriptures. So Saint *Paul* ſaith: *I ſpeake as vnto wiſe men, iudge ye what I ſay. Let the Prophets ſpeake two or three, and let the other iudge. Deſpiſe not prophecying. Try all things, and keep that which is good. Abſtain frō all appearance of euill. Beloued, beleeue not euery ſpirit, but try the ſpirits whether they are of God. The ſpirituall man iudgeth all things.* Good Chriſtians ought to haue their wits exerciſed to diſcerne both good and euill. The true ſheepe of Chriſt heare and know his voice, and they will not follow a ſtranger, but they flie frō him; for they know not the voice of ſtrangers, whereby our Sauiour Chriſt ſheweth, that thoſe which be his ſheepe, and be truely gathered into his fold, can iudge and diſcerne betweene his voyce ſounding

1. Cor. 10. 15.
Ibid. 14. 29.
1. Theſſ. 5. 20.
1. Ioh. 4. 1.
1. Cor. 2. 15.
Heb. 5. 14.
Iohn 10. 5.

in the Scriptures, and the voyce of strangers, deliuering a strange doctrine differing and dissenting from the same, such as is the false doctrine of the Church of Rome. We also admit publike iudges of controuersies, both seuerally, as learned Bishops, pastors, and doctors, who may giue their sentences and iudgements in matters in question: and coniunctly, when they be assembled in Synodes and Councels to examine questions of greater difficultie, and to decide the same. Howbeit their iudgements be not infallible (for all men be lyars, and subiect to ignorance and errour) neither haue they any absolute power and authoritie to iudge after their own spirit or mind, but according to the canonicall Scriptures: from the which if they bee found to decline and swarue, their iudgements are not to be followed. But your meaning is, that the Pope with his Councell is the supreme vmpire and iudge in matters of controuersie, and the infallible interpreter thereof. How they haue most falsly interpreted the Scriptures, I haue in some part shewed before: and that he who is a partie, and whom a great part of Christendome doth accuse to bee Antichrist, and guilty of most grieuous crimes, as of impietie, idolatrie, tyrannie ouer the Church, sacrilege, treason, &c. should be iudge in this his owne cause, is against all law and reason. It is written in your owne Canon lawe, *Si Papa cum aliquo causam habet, non debet ipse esse iudex.i.* If the Pope haue matter with any other, he ought not himselfe to be iudge. And againe, *Quando Papa est in statu, qui plerisque est offendiculo, & scandalizat Ecclesiã, nec est corrigibilis, tunc non potest esse iudex, quia videtur male sentire de fide. i.* When the Pope is in that state, that he is an offence to manie, and scandalizeth the Church, and is incorrigible; then he cannot be Iudge, because he seemeth to be of an euill faith. And euen so not only we do, but also manie of his owne fauourers haue iustly accused the Pope to be.

Psal.116.

Vide Brutum Fulmen.

Distinct.40. Si Papa in gloss.

You vainly and falsly exaggerate controuersies and irreconciliable iarres (as you terme them) among vs in essentiall points of faith. But why do you not particularly expresse some of those essentiall points of faith? Surely because cause

ſauſe you cannot. I cõfeſſe there hath been in our Church ſome controuerſie concerning externall ceremonies, and forme of gouernment, as there hath beene heretofore betweene good men; as betweene *Peter* and *Paul*: betweene *Paul* and *Barnabas*: betweene *Anicetus* Biſhop of Rome and *Polycarpus*: betweene *Chryſoſtome* and *Epiphanius*; and manie others: who all were godly men, agreeing in vnity of faith, and knowledge of the Sonne of God. But you that are ſo eager in traducing our iarres, cannot ſee your own manifold and vnreconciliable iarres and controuerſies among your ſelues. As betweene your Schoolemen, namely, your Thomiſts and Scotiſts, differing in ſundrie matters of moment, as not onely *Eraſmus* hath declared, but alſo *Iohn* Biſhop of Rocheſter hath affirmed. Alſo betweene your Dominican and Franciſcan Friers, about the conception of the virgin Mary, debated not onely by words, but alſo by blowes, which controuerſie was neuer yet decided, but in the Councell of Baſil, which the Papiſts count a ſchiſmaticall Councell, and in the ſame was the falſe doctrine approued, to wit, that the Virgin *Mary* was conceiued without ſinne. You cannot ſee your iarres betweene your great Maiſter of Sentences *Peter Lumbard* (who iuſtled Saint *Paul* out of the ſchooles) and your Sorboniſt Doctors of Paris, which found and condemned 26. errours in him: nor the iarres betweene *Ambroſius Catharinus* Archbiſhop of Minorien, and *Dominicus de Soto* confeſſor to *Charles* the fift, concerning aſſurance of Gods grace, predeſtination, originall ſinne, freewil, and induration of a ſinner, as in their bitter bookes one againſt another about theſe matters appeareth: nor ỹ iarres betweene the ſaid *Catharinus* and Cardinall *Caietane*, whom *Catharinus* chargeth with 200. errors, of which he writeth thus: *Quæ vt non ſolum euidenter falſa meritò culpari poſſent, verum etiam vt Chriſtianæ religioni perniciosa, &c.* Which may be worthily reproued not onely as euidently falſe, but alſo as pernicious to Chriſtian religion. I might mention many mo iarres among the Papiſts, and namely betweene the ſecular Prieſts and Ieſuits, as appeareth by their bitter

Galat. 2.

Aſſert. Luth. art. 36. pag. 339

bookes one against another, and particularly that of *William Watson* a secular Priest lately published in print against the Iesuits, which this caulling exclamor cannot espy, who can see a moate in our eyes, but cannot behold great beames in their owne: but for shortnes sake I omit them at this present, onely the learned may see how that great Rabbi *Rob. Bellarmine* iarreth with all other his pewfellowes, and in very many essentiall points of doctrine dissenteth from them, and controuleth them. Whereof also *Iohannes Pappus* hath made a large collection.

Whereas you say ý we haue no argument to proue, that we haue the true Church, true religion, and true faith, but such as al heretikes haue euer vsed: I answere, that we haue that argument & proofe for these things, which although Heretikes haue falsely pretended, as popish heretikes now doe, yet the godly learned Fathers haue sincerely vsed. And that is the holy word of God, the onely touchstone of truth and piller of the Church: for as the Church in one respect, is the piller of truth as Saint *Paul* saith: so in another, the truth is the piller and prop of the Church, as *Chrysostom* saith: For by what meanes els haue the godly and learned Fathers in all ages confuted heresies, and proued the Church, but by the Scriptures? by them our Sauiour Christ foyled the Diuell, and put him to flight. By them he answered the Pharisies. By them he confuted the Sadduces. By them he proued himselfe to be the promised Messias, and Sauiour of the world. By them Saint *Paul* confirmed the Gospell which he preached: By them hee perswaded the Iewes those things which concerned Christ Iesus, both out of the Law of *Moses*, and out of the Prophets. By them *Apollos* confuted the Iewes, with great vehemencie, shewing by the Scriptures that Iesus was the Christ. By them the godly and learned Fathers confuted and confounded the Arians and other Heretikes, whom you here name, as by their bookes and particular sayings it euidently appeareth. *Athanasius* speaking of the godly decrees of the Councell of Nice, against the Arians writeth thus: *Atque harum rerum non aliunde nos quàm ex scriptu-*

2. *Tim.* 3. 15.

Chrysost. in illum locum homil. 11.

Matth. 4. 4. 7. 10.

Matth. 19. 4.

ibid. 22. 29.

Luk. 24. 27. 32. 44. 46.

Rom. 1. 2. & 3. 21. & 4. 3.

Act. 21. 23.

ibid. 18. 28.

Athanas. de decretis Nicen. Synod pag. 528.

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tis perſuaſionem habemus: that is, We be perſwaded of theſe things, by no other meanes but by the Scriptures. *Epiphanius* ſaith: *In Scripturis ſanctis Trinitas nobis annuntiatur ac creditur citra curioſitatem, &c.* The Trinitie is in the holy Scriptures preached vnto vs, and without curioſitie beleeued. And that by the̅ all doctrines are to be confirmed, and all errors and hereſies to be confuted, they plainely and plentifully ſhew. *Tertullian* ſaith, that if Heretikes bee brought to examine and try their queſtions onely by the Scriptures they cannot ſtand. *Epiphanius* ſaith: that we are not to diſcuſſe queſtions, by our owne wits and reaſons, *Sed ex ſcripturarum conſequentia*. By the conſequence of the Scriptures. Saint *Baſil* ſaith: Let vs ſtand to the arbitrement of the Scripture inſpired of God, and with whome bee found doctrines agreeable to thoſe diuine words, let the truth be iudged to be with them. *Conſtantine* ſaid vnto the Biſhops in the Nicene Councell. The Euangelicall and Apoſtolicall bookes, and the oracles of the Prophets doe plainely inſtruct vs of God, wherefore laying away all enimitie and diſcord, let vs take the explication or reſolution of the queſtions in controuerſie out of thoſe ſayings inſpired of God. So ſaith Saint *Auguſtine*: *Verum nos ſacris literis accommodemus auditum, &c.* that is, Let vs harken vnto the holy Scriptures, and according to them let vs by the helpe of God diſſolue this queſtion. And againe. *Non ſecundū opinionem, &c.* We muſt conſider of this matter not according to ỹ commō opinion, but according to the holy Scriptures of our religion. And of the church he ſaith thus: *Sed vtrum ipſi eccleſiam teneant, non niſi diuinarum Scripturarum canonicis libris oſtendant*: that is, But whether they haue the Church, let them ſhew by no other meanes, but by the Canonicall bookes of the diuine Scriptures. *Chryſoſtom* ſaith that we cannot know, which is the true Church of Chriſt, *Niſi tantummodo per Scripturas*: that is, but onely by the Scriptures. Therefore by the Scriptures proue your doctrine, and ſhew your Church. But you ſay the Arians and other Heretikes alleadged the Scriptures: whereunto I adde, that ſo did the Diuell alſo,

Epiph. contra Pneumatomachos hæreſ. 74.

Tertull. lib. de reſurrec. carnis.

Epiph. contra Paulum Samoſa. hæreſ. 66.

Baſil. epiſt. 80.

Theod. lib. 1. cap. 7. fol. 284.

Auguſt. in Euang Ioan. tract. 60.

Auguſt. de cura pro mortuis cap. 2.

De vnitate eccleſiæ. cap. 16.

Chryſoſtom in Math. homil. 44.

Math. 4.

but [illegible] in such sort as you and your fellowes do, in mangling them, and falsly expounding and applying them, as I haue in some part before shewed. I am cõtent to ioyne this issue with you, that they which be proued, to depraue, detort, mangle, and falsly expound and apply the scriptures, be heretikes, and to bee condemned with these old heretikes whom you here name, To whom whether you or we bee more like, let the vpright Reader indifferently iudge. The Arians seeing that they could haue nothing out of the Scriptures fled (as *Athanasius* saith) vnto the
Athanas. tom. 2 Fathers, and euen so do you. The Arians vsed subtill distinctions to elude and shift off the truth, and so do you. They denied the person of Christ: and you denie the office of Christ, in not acknowledging him to be our onely Prophet and teacher, whose onely voyce wee must heare and obey: nor the only King and head of his Church, nor our onely high Priest with the sweete smelling sacrifice of himselfe once for euer offered, to redeeme and reconcile vs to God, nor our only mediatour to make intercession for vs. The Arians did cruelly persecute the true Christians, and so do Papists, when power is in their hand to do it. The Arrians when they could not preuaile against that
Ruffin. lib. 1. cap. 17. excellent man *Athanasius*, fell to raile vpon him, and to
Socrates lib. 1. cap. 27. slaunder him, accusing him of adulterie, murther, and sorcerie: and euen so do you deale now with such as for their godlinesse and learning may well bee compared with *Athanasius*, I meane especially *Caluin*, whom the Authour of that vnlearned libell and beastly booke intituled, *A*
3. Reason pa. 30 *quartron of reasons of Catholike religion, &c.* is not ashamed to call a seare backt priest for Sodomie. O thou shamelesse man, or rather monster! art thou not ashamed to slaunder and belie such a man? of whom they that knew him, did
Theo. Beza. truly write of him, *ipsa à quo potuit virtutem discere virtus*, that euen vertue it selfe might (as it were) haue learned vertue of him. How doest thou know that *Caluin* was such a man? I assure my selfe that thou didst neuer see him nor know him: yea, I nothing doubt but that thou wast scarsly borne whē he died. And how doest thou know ý he was

subiect

ſubiect to ſuch a filthie ſinne? where was hee euer accuſed or conuicted of ſuch a matter? In that Citie adulteries be puniſhed by death, and would Sodomie haue bin winked at in the Preacher? And if it were not knowne there, how doeſt thou know it? But I will not inſiſt any longer in cõfuting this ſhameleſſe ſlaunder. For moſt true it is which *Tully* ſaith: *Nonne vt ignis in aquam coniectus continuò reſtinguitur & refrigeratur, ſic referuens falſum crimen in puriſſimam caſtiſſimamque vitam collatum ſtatim concidit & extinguitur?* that is, As fire being caſt into water is ſtraight waies quenched: ſo a feruent falſe crime and ſlaunder being caſt into a moſt pure and chaſt life (ſuch as *Caluines* was) forthwith falleth downe and is extinguiſhed. And euen ſo let this διάβολος, i. ſlanderer, and *Bolſec* the Apoſtata, and all other raile and ſlaunder what they can, yet *Caluines* memorie with God and all good men will be bleſſed for euer. And this railer herein ſheweth himſelfe like not onely to the Arians, but alſo to that ancient enemie to Chriſtianitie *Porphyrius*, who, as *Euſebius* ſaith, going about to reprehend and finde fault with the Scriptures and Preachers of the Word, not being able to reproue their doctrine: ἀπορίᾳ λόγων, ὅτι τὸ λοιδορεῖν πρόκειται καὶ τοῖς ἐγγράφοις διαβάλλειν: that is, wanting reaſons, he fell a railing and ſlaundering the Preachers.

Cicero pro Roſcio Com.

Euſeb. Eccleſ. Hiſtor. lib. 6. cap. 19.

But to returne to my matter, let the reader alſo with indifferencie conſider who be like to the Donatiſts, Pelagians, Neſtorians, and Eutychians, we or the Papiſts. The Donatiſts affirmed the Church to haue periſhed from the reſt of the world, and to haue remained onely with them in Africa: Doe not the Papiſts in like manner affirme only them to be the Church of God, which in a part of Europe be vnder the obedience of the Biſhop of Rome, vnleſſe now they will adde the Weſt Indians, of whom as the Spaniards haue murthered many millions: ſo peraduenture a few be either perſwaded or coacted to profeſſe Poperie, and ſubmit themſelues to the Pope of Rome. But the Chriſtian Churches in Grecia, Æthiopia, Armenia, Muſcouia and other countries, they acknowledge not for

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the Church of God: becauſe they doe not ſubiect themſelues vnto the Church of Rome: we acknowledge al them to be of the Church of God, which in all the world hold the truth in the chiefe and fundamentall points of Chriſtian religion. The Pelagians held, firſt, that the grace of God, whereby wee be deliuered, is giuen according to our merits. Secondly, that the law of God may be fulfilled of vs. Thirdly, that wee haue free will: the Papiſts herein be ſo like to them, that as they maintaine in effect the ſame matters, ſo for the defence of them they alleage the ſame places of Scriptures now, as the Pelagians of old time did, as appeareth by the writings of S. *Auguſtine*, and S. *Hierome* againſt them. *Neſtorius* did (as *Theodoretus* writeth of him) trouble and intangle the ſimple and plaine doctrine of Chriſtian faith with Greekiſh Sophiſtications. How the Papiſts haue herein ioyned with him, and by their curious Queſtions, and vaine Sophiſtications, haue troubled and peruerted the pure, ſimple, and plaine faith of Chriſt, by their Schoolemen it doth euidently appeare. *Eutyches* confounded the two natures in Chriſt, and the properties peculiar to them: So doe the Papiſts, in making the bodie of Ieſus Chriſt to be at one inſtant in heauen and earth, and infinite places of the earth, which is only proper vnto the Deitie. This ſhall ſuffice to ſhew that the Papiſts be liker to theſe olde heretikes then wee are, whoſe doctrine wee abhorre, and be farre further from it, then they be. Yea I may not onely truly ſay, but can alſo plainly proue Poperie to be an hotchpotch of old hereſies long agoe condemned in the Church of God. The which as I did once in publike place ſhew, ſo I may (if it be the will of God) hereafter more plainly and plentifully proue.

Theodoret lib. 4. Hæret. Fabul.

At Pauls Croſſe *Anno* 1590.

Now this worthie writer, or rather lewd libeller will proue, and that by a ſyllogiſme, out of the principles of our religion, that S. *Paul* exhorteth vs to infidelitie: This ſubtile ſyllogiſme is thus framed:

Whoſoeuer exhorteth vs to doubt of that which we are bound to beleeue by faith, exhorteth to infidelitie.

But Saint *Paul* doth exhort vs to doubt of our ſaluation

(which

(which we are bound to beleeue by faith, according to the Proteſtants religion) *Ergo:* Saint *Paul* exhorteth vs to infidelitie.

As the aſſumption or ſecond propoſition of this ſyllogiſme, as it now ſtandeth is falſe: ſo by a ſmall alteration, both it, and all the reſt may be very true, that is, by putting out the name of S. *Paul*, and putting Papiſts in place thereof, in this ſort.

Whoſoeuer exhorteth vs to doubt of that which we are bound to beleeue by faith, exhorteth vs to infidelitie.

The Papiſts exhort, or at leaſtwiſe teach vs, to doubt of our ſaluation: *Ergo*, the Papiſts exhort vs to infidelitie.

The firſt propoſition of this ſyllogiſme is affirmed by this writer to be plaine. The ſecond is the doctrine of the Papiſts concluded and determined in that Tridentine Cōuenticle, where it is ſaid, that they which be truly iuſtified, cannot without all doubt account themſelues to be iuſtified. And againe, that no man can know by certaintie of faith, which is not ſubiect to error and falſehood, that he hath obtained the grace of God. And againe, *Siquis dixerit, omni homini, &c.* If any ſhall ſay, that it is neceſſarie for euery man to the obtaining of remiſſion of ſinnes, to beleeue certainly and without doubt of their owne infirmitie and indiſpoſition, that their ſins be forgiuen them, be he accurſed. But more plainly and pregnantly doe the Doctors of Louaine lay downe this doctrine of doubting: *Fides, qua quis firmiter credit, & certò ſtatuit, per Chriſtum ſibi remiſſa eſſe peccata, ſeque poſſeſſurum vitam aternam, nullum habet in Scripturis teſtimonium, imo eiſdem aduerſatur:* that is, The faith whereby a man doth firmely beleeue, and is certainly aſſured that his ſinnes by Chriſt be forgiuen him, and that he ſhall poſſeſſe eternall life, hath no teſtimonie in the Scripture, yea is contrarie vnto them. Hereupon I conclude by this writers owne reaſon, that the Papiſts in maintaining this doctrine of doubting, teach infidelitie. But whereas theſe Louainian Doctors ſay, that this doctrine of the certaintie of forgiuenes of our ſinnes by Chriſt, and of our poſſeſſion of eternall life is not teſtified

Seſſ. 6. pag. 29.

Ibid. Can. 13.

In articul. aduerſ. Luther. artic. 9.

in the Scriptures, but contrarie to them: how falſe this is, I referre it to be tried by theſe places here following. *They that truſt in the Lord, ſhall be as mount Sion, which cannot be*
Pſal.125.1. *moued, but remaineth for euer. Being iuſtified by faith, we haue*
Rom.5.1.2. *peace towards God through our Lord Ieſus Chriſt, by whom alſo through faith, we haue had this acceſſe vnto his grace, wherein wee ſtand, and reioyce vnder the hope of the glorie of God. Ye*
Rom.8.15. *haue not receiued the ſpirit of bondage to feare againe: but ye haue receiued the ſpirit of adoption, whereby we cry, Abba, Father. The ſame ſpirit beareth witnes with our ſpirit, that we are*
Ibid.verſ.33. *the children of God. Who ſhall lay any thing to the charge of*
Verſ.35. *Gods choſen? it is Chriſt that iuſtifieth: Who ſhall condemne? &c. Who ſhall ſeparate vs from the loue of Chriſt? ſhall tribu-*
Verſ.38. *lation, or anguiſh, or perſecution, or famine, or nakednes, or perill, or ſword, &c. I am perſwaded that neither death, nor life, nor Angels, nor principalities, nor powers, nor things preſent, nor things to come, neither height, nor depth, nor any other creature ſhall be able to ſeparate vs from the loue of God, which is in*
2.Cor.1.21. *Chriſt Ieſus our Lord. It is God which ſtabliſheth vs with you in Chriſt, and hath annointed vs, who hath alſo ſealed vs, and*
Epheſ.1.13. *hath giuen the earneſt of the ſpirit in our hearts. In whom alſo ye haue truſted, after that ye heard the word of truth, euen the Goſpell of your ſaluation, wherein alſo after ye beleeued, ye were ſealed with the holy ſpirit of promiſe, which is the earneſt of our*
Hebr.4.16. *inheritance, &c. Let vs therefore goe with confidence or boldnes vnto the throne of grace, that wee may receiue mercie, and*
Chap.6.17. *finde grace to helpe in time of neede. So God, willing more abundantly to ſhew vnto the heires of promiſe the ſtablenes of his counſell, bound himſelf by an oth, that by two immutable things, wherein it is impoſſible that God ſhould lie, we might haue ſtrong conſolation, which haue our refuge to lay hold vpon that hope that is ſet before vs, which hope we haue, as an ancre of the ſoule,*
Chap.10.22. *both ſure and ſtedfaſt, and it entreth into that which is within the vaile, &c. Let vs draw neere with a true hart in aſſurãce of faith, our hearts being pure from an euill conſcience, and waſhed in our bodies with pure water, let vs keepe the profeſſion of our hope without wauering (for he is faithfull that promiſed.) Ther-*
Rom.4.16. *fore by faith, that by grace the promiſe might be ſure to all the*

ſeede.

ſeede. And he not weake in the faith conſidered not his owne bodie, which was now dead, being almoſt an hundred yeeres old; neither the deadnes of Saraes wombe: neither did he doubt of the promiſe of God through vnbeleefe, but was ſtrengthened in the faith, and gaue glorie to God, being fully aſſured that he which had promiſed, was able to doe it, and therefore it was imputed to him for righteouſnes. Verſ. 19.

Hereunto I will adde to the confuting of this doctrine of doubting, two or three ſayings of the Fathers. *Chryſoſtome* ſaith: *Spes humana ſubinde intercidit, & ſperantem pudore afficit: Noſtra verò eiuſmodi non eſt, ſed firma & immobilis perdurat, &c.* that is, The hope that is had in man ſundrie times falleth away, and ſhameth him that hopeth: but our hope is not ſuch, but abideth firme and vnmoueable. *Auguſtine* ſaith: *Gaudium ergo noſtrum, fratres, nondum eſt in re, ſed iam in ſpe. Spes autem noſtra tam certa eſt, quaſi iam res perfecta ſit:* 1. Our ioy O brethrē is not as yet in poſſeſſion, but in hope. And our hope is ſo certaine, as though the thing were alreadie done. *Bernard* ſaith: *Ergo, aut dixi, fides ambiguum non habet: aut ſi habet fides non eſt, ſed opinio:* Faith hath no doubting: or if it haue, it is not faith, but an opinion. Hereby the indifferent reader may ſee, both how falſe this deſperate doctrine of doubting is (againſt the which *Ambroſius Catherinus* an Archbiſhop & a great doer in the Councell of Trent did earneſtly write) and alſo that the Papiſts by this principle of their doctrine teach infidelitie. And withall let him conſider whether is a more true, godly, and comfortable doctrine, to beleeue by faith our ſaluation, or to be vncertaine and to doubt therof, as they teach.

Chryſoſt. ad Rom. Homil. 9.

Auguſt præfat. in Pſal. 123.

Bernard. lib. 5. de conſidera.

But now let vs ſee how S. *Paul* exhorteth vs (as this man ſaith) to doubt of our ſaluation. He ſaith: *Cum timore & tremore ſalutem veſtram operamini:* which is thus tranſlated, *With feare and trembling worke your ſaluation.* This text was alleadged by heareſay, and not by ſight. For this worthie writer, who ſo highly thinketh of himſelfe, and ſo greatly diſdaineth others, quoteth in the margent 1. Cor. 2. whereas it is not in that chapter, nor in all that Epiſtle, but

it is Philip. 2. 12. But the fault hereof will be laid vpon the Printer. Yet that the Printer ſhould ſo much erre, and ſet 1. Cor. 2. for Philip. 2. it is not likely. And that this error is not of the Printer, but of this mans fine memorie, it may hereby appeare, ỳ it is not in the vulgar editiõ, which they both do, and are bound to follow, *cum timore*, but *cum metu*. Hereby the reader may ſee, with what care theſe men alleage the Scriptures, not looking vpon the words, nor conſidering the ſimple ſenſe and meaning, but ſnatching at the words, and wreſting them contrarie to the purpoſe and meaning of the Apoſtle. Whoſe intent is not to teach the Philippians, that they be ſaued by their workes, which is contrarie to his doctrine, in many other places; but to diſſwade them from careleſſe ſecuritie, and to exhort them to walke in good workes, and to runne on the race of their life in the feare of God, vntil they come to attaine that ſaluation, which God hath promiſed, and Ieſus Chriſt for vs hath purchaſed. Saint *Paul* to the Epheſians doth as it were to the explication of this place, make declaration both of the true doctrine of ſaluation, and of the way whereby wee are to walke vnto it. *By grace ye are ſaued through faith, and that not of your ſelues, it is the gift of God; not of works, leaſt any man ſhould boaſt himſelfe. For we are his workmanſhip created in Chriſt Ieſus vnto good workes, which God hath ordained, that we ſhould walke in them.* Thus good workes, and holy obedience of life, which cannot be ioyned with careleſſe ſecuritie, but doe flow from the feare of God, are not cauſes to merit and deſerue ſaluation, which Ieſus Chriſt by his blood ſhedding hath purchaſed for vs, but waies to walke vnto it, without the which wee ſhall neuer ſee God, as the Apoſtle ſaith.

Rom. 3. 28. & 4. 2. 5. *Galat.* 2. 16 *Epheſ.* 2. 8. 9. 2. *Timoth.* 1. 9. *Tit.* 3. 4.

Epheſ. 2. 8.

Heb. 12. 14.

The

The Pamphlet.

Articles concerning good life and pietie.

The Proteſtants are bound in conſcience neuer to aske God forgiuenes of their ſinnes.

WHoſoeuer is aſſured by faith that his ſins are forgiuen him, ſinneth moſt grieuouſly in asking God pardon for them: but all true Proteſtants are aſſured by faith, that their ſinnes are forgiuen them. Ergo.

All true Proteſtants ſinne grieuouſly in asking pardon of God for them.

The Maior is euident: for who but an Infidel or a mad man, would demaund of God the creation of the world, which he is aſſured by faith that God hath alreadie created? or Chriſts incarnation, which alreadie is performed? or the inſtitution of Sacraments, which alreadie is effected? In like manner, who but an Infidel or a mad man will demaund pardon of his ſins, which he beleeueth alreadie by faith that God hath forgiuen? for it is a ſigne that he doubteth of that which he is bound by faith to beleeue, which doubting faith is infidelitie.

Moreouer, whatſoeuer we demaund, that wee hope to obtaine: but no man hopeth to obtaine that he alreadie poſſeſſeth, as no man will demaund of God his owne ſoule, or bodie, becauſe alreadie he poſſeſſeth them.

The Minor is vndoubted, becauſe this is that liuely faith, whereby the Proteſtants are iuſtified: by this they apprehend Chriſt, by this they applie his merits and paſſion vnto them, and without this no man can attaine vnto ſaluation. Hereupon I will inferre, that no Proteſtant can with a ſafe conſcience ſay the Lords Prayer, becauſe he cannot pray as he ought without true faith, and call God his father; and if he haue true faith, he cannot without note of infidelitie vtter this petition, Forgiue vs our ſinnes: *for that moſt aſſuredly he beleeueth and proteſteth in the firſt ingreſſe of that prayer, that he is the Son of God, and conſequently beleeueth by faith that his ſins are forgiuen him.*

Answere.

TO the first proposition of this subtill syllogisme, I answere, that the assurance by faith, which Gods elect haue of the forgiuenes of their sinnes, doth well stand with the asking of forgiuenes of them. For we are to aske forgiuenes of our sinnes, because God doth commaund it, and require it of vs. Moreouer, it is our dutie to aske forgiuenes of them: for otherwise wee cannot be assured by faith that they be forgiuen vs: for by asking pardon of them, we doe make confession of them, and doe acknowledge our owne guiltines, the which if we should refuse to doe, we can haue no assurance of the remission of them. For *Salomon* saith, *He that hideth his sinnes shall not prosper: but he that confesseth them and forsaketh them, shall haue mercie.* And S. *Iohn* saith, *If wee confesse our sinnes, God is faithful and iust to forgiue vs our sinnes, and to cleanse vs from all vnrighteousnes.* Moreouer, wee aske forgiuenes of our sinnes, to confirme our faith, and to increase the assurance we haue of the forgiuenes of them, and that we may more and more haue the feeling of the forgiuenes of them increased in our hearts. For we doe not meane that any man hath any such firme assurance of faith, but that the same is mixed with weaknes, and many times shaken with temptations, against the which wee must strine and pray, and say both with him in the Gospell, *Lord I beleeue, Lord helpe my vnbeleefe:* and with the Apostles, *Lord increase our faith.* Our faith is but as a graine of Mustard seede, which must grow and increase. Saint *Paul* saith, that *by the Gospell the righteousnes of God is reuealed from faith to faith.* Vpon which words *Clement Alexandrinus* writeth thus: Κύριος φάσκων δίπιστα χαρακτῆρα πίστιν, μίαν δὲ μίαν ἀὐξησιν ἐπιδιδοναι ἐπιδηλοῖ. i. The Apostle seemeth to declare a double faith: but rather one faith, which receiueth increase and perfection. And therefore in praying for the forgiuenes of sinnes, wee pray that our faith of the forgiuenes of them may be more

Prou. 28. 13.

1. Ioh. 1. 9.

Mark. 9. 24. Luk. 17. 5.

Rom. 1. 17.

Clemens Alex. Strom. lib. 2.

and

and more confirmed, and our aſſurance thereof increaſed in vs. Laſtly, ſeeing wee daily ſinne, both in doing that which God forbiddeth, and omitting that which he commandeth, why ought wee not daily to aske forgiuenes of them? And in praying for the remiſſion of our ſinnes, we deſire all thoſe things which be effects and fruites thereof, as Sanctification and eternall life, &c. And yet wee muſt pray in a true perſwaſion of faith of Gods mercie towards vs to the forgiuenes of our ſinnes not onely paſt, but alſo future and to come. And ſo our praying for the forgiuenes of them, is a crauing of the continuance of Gods mercie, to the continuall pardoning of them, which we continually commit.

Now whereas hee ſaith, the Maior is euident, and none but an Infidell or mad man would demaund of God, the creation of the world, which hee is aſſured by faith that God hath alreadie created? &c. I anſwere, that none that is well in his wits would make ſuch a fooliſh and abſurd compariſon, as is betweene the asking of God the creation of the world, the incarnation of Chriſt, &c. and the remiſſion of our ſinnes. For thoſe are neither commaunded, nor at all to be asked: and will this man ſay, that forgiuenes of ſinnes is not at all of any to be prayed for? Of thoſe things we neede not further to be confirmed, but of the forgiuenes of our ſinnes, our faith had neede to be ſtrengthened, and the feeling thereof in our conſciences to be increaſed. Moreouer (as I ſaid before) for as much as we daily ſin and offend God, wee ought daily to craue Gods mercie in pardoning our ſinnes. What likenes hath prayer for the creation of the world, or for the incarnation of Chriſt, &c. herewith? And whereas this man thinketh it ſo abſurd a thing to pray to God to forgiue vs our ſinnes, becauſe wee beleeue the forgiuenes of them, I would aske of him, whether S. *Paul* praying both in the beginning, and in the end of his Epiſtles, for Gods grace to the faithfull, did not aſſuredly beleeue, that they were euen then, and before thoſe his prayers indued with Gods grace? No doubt but hee did beleeue that they were indued with it, for els he would

not

1.*Thes.*1.3. not haue acknowledged the effectuall faith, the diligent loue, and patient hope of the Thessalonians, and that they were elected of God. Which gifts of Gods spirit could not be in them, without the grace of God. Now by this mans diuinitie what a madnesse was it, for him to pray for grace vnto them, whom hee did beleeue to bee endued with Gods grace alreadie? And where as Saint *Iohn* saith,

1.*Ioh.*5.13. *These things haue I written vnto you that beleeue in the name of the sonne of God, that yee may know that yee haue eternall life, and that ye may beleeue in the name of the sonne of God.* By this mans deepe doctrine, it might seeme madnesse for Saint *Iohn* to write vnto them that did beleeue in the name of the sonne of God, that they should beleeue in the name of the Sonne of God. But it seemed not so to S. *Iohn*, who writeth to them that as they had blessedly begunne to beleeue in the name of the Sonne of God, so they might still continue, grow, and increase in the same faith. Moreouer also I would aske of this man and his fellowes, whether they praying do beleeue the forgiuenes of their sins? if they doe not, then are they Infidels, and deny the article of the creede, I beleeue the forgiuenes of sinnes, which before he falsely obiected to vs. If they doe beleeue the forgiuenes of their sinnes, why doe they then (by this mans doctrine) pray for it? If he say, that he beleeueth that there is in generalitie, a forgiuenes of sinnes, but particularly he is not assured by faith, of the forgiuenes of his owne sinnes; then what doth his faith differ from the Diuels faith? who beleeueth and trembleth, as Saint *Iames* saith: and what is this his doubting, but (as he himselfe here saith) flat infidelitie? And no meruaile though these men feele in their harts no assurance of faith, for that they ground it not vpon the vnmoueable rocke of Gods promise, but vpon the vnsure sand of their owne workes and satisfactions, by the which indeede neither can their faith be assured, nor their consciences quieted. The which false doctrine, while they beleeue, I would know how they can aske forgiuenes of their sinnes? for whosoeuer maketh satisfaction to God for them, needeth not to aske forgiuenes of them. But the

*Iame.*1.

Papists

Papiſts maintaine that they make fyll ſatiſfaction to God for them (as I haue before ſhewed) therefore I may much more iuſtly ſay, then he doth here, that it is madnes to aske forgiuenes of them. For what man not being mad, owinge a ſumme of money, and paying it, will deſire the ſame to be forgiuen him? Concerning your ſcoffing in the proofe of your Minor or ſecond propoſition, we indeede beleeue that we are iuſtified by faith without the workes of the law, and that Chriſt dwelleth in our hearts by faith, and that by this hand of a true and vnfained faith in Ieſus Chriſt, we apply the plaiſter of his precious bloud ſhed for our ſinnes, to cure all the ſorances and ſores of our ſoules. And take you heede, that you truſting in your owne workes and merits, in your Maſſes, *agnus deis*, holy water, pardons, and manifold other ſuch paltries, fall not into the ditch of damnation. And this ſhall ſuffice for this article, which is ſo abſurd that it deſerueth not ſo much.

Rom.3.28.
Epheſ.3.17.

The Pamphlet.

The Proteſtants are bound in conſcience to auoyde all good workes.

2. *Article.*

Every man is bound vpon paine of eternall damnation to auoyde all deadly ſinnes. But faſting, praying, almes deedes, and all good workes, according to the [a] *Proteſtants religion, are deadly ſinnes: Ergo, according to the Proteſtants religion all men are bound vpon paine of eternall damnation, to auoyde faſting, praying, almes deedes and all good workes. The Maior is manifeſt: for the wages of deadly ſinne is death,* (a) Stipendium peccati mors. *The Minor is euident: for according to the Proteſtants religion and common expoſition of this text of Scripture.* [b] Facti ſumus vt immundi omnes nos, & tanquam pannus menſtruatæ omnes iuſtitiæ noſtræ:

[a] *Luther in aſſert. artic. 31. 32. & 36. Caluin. lib. 3. inſtitu. cap. 12. §. 4. & cap. 14 §. 4. 19. Melan. in Loc. tit. de peccato.*
[a] *Rom. 6. 24.*
[b] *Iſa. 64. 6.*

We are made all as vncleane, and all our iustices are as stayned cloth. That is to say, the best workes we can doe are infected with deadly sinne, and consequently deserue eternall damnation, and therefore to be auoyded.

Answere

Cicer. lib. 2. de orator.

AS *Hannibal* said of *Phormio*, that he had heard many doting fooles, but he neuer heard any that so much doted as did *Phormio*: so may I say, that I haue heard and read many fooliſh disputers, but any that did so fooliſhly dispute and reason as this man doth, I neuer heard nor read. For what man in his wits will reason thus: that because the corruptions of men doe creepe into these workes of fasting, praying, and almes giuing, therefore the workes themselues bee deadly sinnes? Our doctrine is, first, that these workes and such other, being done by vnfaithfull hypocrites and wicked men be turned into sinne, as *Dauid* saith: for they be so corrupted and defiled with their infidelitie and wickednes, that they be but *splendida peccata*: that is, glittering sinnes before God, as Saint *Augustine* tearmeth them. For euen as most pure water flowing through a filthie sinke or priuie, is made foule, filthie, and stinking: euen so these workes, prayer, fasting, &c. which be good workes commaunded of God, flowing from their faithles and wicked hearts and bodies be so defiled, that they be but filthie sinnes in the sight of God.

Psal. 109. 7.

Pro. 15. 8.

Esa. 1. 13.

Ibid. cap. 66. 3.

Salomon saith: the sacrifice of the wicked is abomination to the Lord: but the prayer of the righteous is acceptable to him. God saith by the Prophet *Esay*: Bring no moe oblations in vaine: incense is an abomination vnto me: I cannot suffer your new moones, nor Sabboths, nor solemne dayes (it is iniquitie) nor solemne assemblies. My soule hateth your new moones, & your appoynted feasts, &c. He

&c. He that killeth a bullocke, is as if he ſlew a man: he that ſacrificeth a ſheepe, as if he cut off a dogges necke, &c. Theſe ſayings ſhew that euen the ſacrifices commaunded in the law of God, were wicked and abominable, when they were offered of wicked and prophane perſons voyde of true faith and repentance. So it is in the prophet *Haggai:* Thus ſaith the Lord of Hoſtes, Aske now the prieſts concerning the law. If one beare holy fleſh in the skirt of his garment, and with his skirt doe touch the bread, or the pottage, or the wine, or ale, or any meate, ſhall it be holy? And the prieſts anſwered and ſaid no. Then ſaid *Haggai*, if a polluted perſon touch any of theſe things, ſhall it be vncleane? and the prieſts anſwered and ſaid, it ſhall be vncleane. Then anſwered *Haggai* and ſaid, ſo is this people, and ſo is this nation before me, ſaith the Lord: and ſo are all the workes of their hands, and that which they offer here is vncleane. Agreeable to this is that which Saint *Paul* ſaith: *Vnto the pure are all things pure, but vnto them that are defiled, and vnbeleeuing is nothing pure, but euen their mindes and conſciences are defiled.* Chriſt our Sauiour ſaith: *Doe men gather grapes of thornes, or figges of thiſtles? and a corrupt tree bringeth forth euill fruite. Whatſoeuer is not of faith is ſinne, and without faith it is impoſſible to pleaſe God.* Hereof we conclude that euen thoſe workes which God hath commaunded and commended to vs, in his word, being done by the vngodly and reprobate be ſo corrupted by their infidelitie and wickednes, that they bee not acceptable, but rather abominable before God. So ſaith Saint *Auguſtine: Sine qua (fide) que videntur bona opera, in peccata vertuntur:* that is, Without faith thoſe workes which ſeeme to be good are turned into ſinne. Saint *Ambroſe* ſaith: *Sine cultu veri dei, etiam quod virtus videtur eſſe peccatum eſt, nec placere vllus deo ſine deo poteſt:* that is, Without the worſhip of the true God, euen that which ſeemeth to be vertue is ſinne, neither can any pleaſe God without God. *Anſelme* ſaith: *Omnis vita infidelium peccatum eſt: & nihil bonum ſine ſummo bono.* The whole life of the vnfaithfull is ſinne: and there is nothing good

Hagg. 2. 12.

Tit. 1. 15.

Matth. 7. 16. & 12. 33.

Rom. 14. 23.

Hebr. 11. 6.

Auguſt. lib. 3. ad Bonifac. cap. 5.

Ambroſ. de vocat. gentium lib. 1. cap. 3. pag. 6.

Anſelme in Rom. cap. 14.

without the chiefeſt good, which is God. By this the Chriſtian reader may ſufficiently ſee, how falſe the doctrine of the Papiſts, and namely of our fine and delicate Ieſuites is, who teach (as their proctor *Andradius* one of that coate bluſheth not to auouch) that all actions of thoſe which bee voyde of the true knowledge of God bee not ſinne: yea that they may doe workes defiled with no fault, but worthie of great praiſe; and that we are not to thinke, that all the workes of them which be voyd of faith do ſo diſpleaſe God, that they be crimes worthie eternall puniſhments. Let the godly reader compare theſe ſayings of this Iebuſite, with thoſe alledged before out of the Scriptures and ancient Fathers, and diſcerne which is more ſound and agreeable, not to the blinde reaſon of man, but to the will of God reueiled in his word. Secondly, concerning the workes of the regenerate, that belong to Gods election and mercie, we ſay, that although they be done with imperfection, and not ſo fully, with their whole ſoule, hart, and minde, as they ſhould be; but carrie the touch of mans corruption, and are not able to abide the ſtrict & ſtreight iudgement of God: yet becauſe they proceede from harts purified by faith, and ſanctified in ſome meaſure with Gods holy ſpirit, they pleaſe God, and the imperfections of them being pardoned in Ieſus Chriſt, they bee accepted for pure and holy. Chriſt ſaith: *A good tree bringeth forth good fruite: to the pure are all things pure. The prayer of the righteous is alwayes acceptable to God. The faithfull be an holy prieſthoode to offer vp ſpirituall ſacrifices acceptable to God by Ieſus Chriſt. To doe good, and to diſtribute forget not: for with ſuch ſacrifices God is pleaſed.* This therefore is a falſe ly, which this man with a braſen brow affirmeth, that faſting, praying, and almes deedes according to our religion be deadly ſinnes. Theſe workes be commaunded of God, who commaundeth no ſinnes. We ſay that the corruption of our nature, which is but in part and imperfectly regenerate in this life, doth creepe into them; and therefore they be not ſo purely & perfectly done of vs as God requireth: whereby we acknowledge, that

Explicat. orthodox. lib. 3. pag. 277. pag. 279. nulla culpa contaminata pag. 280.

Act. 15.

Matth. 7. 16. & 12. 33. Pro. 15. 8. 1. Pet. 2. 5. Hebr. 13. 16.

that euen the beſt workes we doe had neede of Gods mercie. So Saint *Auguſtine* ſaith: *Ve etiam laudabili vitæ hominum, ſi remota miſericordia diſcutias eam:* that is, Wo be to the laudable life of man, if thou O God examine it without mercie. Now what reaſonable man will reaſon or imagine vs to reaſon thus, that becauſe we doe good workes not ſo purely and perfectly as Gods righteouſneſſe requireth and deſerueth, that therefore good workes as prayer, almes deedes, &c. be deadly ſinnes, or are to be auoyded of vs. *Auguſt. confeſ. lib. 9. cap. 13.*

But let vs come to examine the proofe of your Minor or ſecond propoſition. You ſay that according to our religion and common expoſition of this text of Scripture: we are made all as vncleane, and all our iuſtices are like a ſtained cloth: the beſt workes we can doe are infected with deadly ſinne, and deſerue eternall damnation, and therefore to be auoided. We indeed expound this place not only of wicked hypocrites, but alſo of the regenerate and faithfull, and ſay that all our owne righteouſneſſe of works is ſo ſtained with the corruption of our ſinfull nature, that it is not able to ſtand before Gods iudgement ſeate, nor abide his ſeuere triall and examination. For when wee haue done all thoſe things which are commaunded vs, we muſt ſay, that we are vnprofitable ſeruants. And if thou O Lord ſtreightly markeſt iniquities, O Lord, who ſhall ſtand? and therfore we muſt pray and ſay: *Enter not into iudgement with thy ſeruant: for in thy ſight ſhal none that liueth be iuſtified.* And with *Daniel* we ſay: *O Lord vnto vs appertaineth open ſhame, to our Kings, to our Princes, & to our Fathers, becauſe we haue ſinned againſt thee: yet compaſſion and forgiuenes is in the Lord our God.* Whereupon we acknowledge that our Iuſtice and righteouſneſſe conſiſteth not in the perfection of our vertues, but in the forgiuenes of our ſinnes. *Bernard* thus expoundeth and applieth the place of *Eſay*: *Noſtra ſi qua eſt humilis iuſtitia, recta forſitan, ſed non pura: niſi forte meliores nos eſſe credimus quam patres noſtros, qui non minus veraciter quam humiliter aſebant: omnes iuſtitiæ noſtræ tanquam pannus menſtruatæ mulieris. Quomodo enim pura iuſtitia* *Iſaia 64.6.* *Luke 17.10.* *Pſal. 130.3.* *Pſal. 143.2.* *Daniel. 9.8.* *Bernard. de verbis Eſaiæ. Serm. 5.*

tia, vbi adhuc non potest culpa deesse? i. Our humble or baſe iuſtice if it be any, is peraduenture right, but not pure: vnles we beleeue our ſelues to be better than our Fathers, who no leſſe truly then humbly ſaid, all our righteouſneſſe is as the cloth of a menſtruous woman; for how can righteouſneſſe be pure where ſinne as yet wanteth not? And againe: *Sed quid poteſt eſſe omnis iuſtitia noſtra coram Deo? Nonne iuxta Prophetam velut pannus menſtruata reputabitur, & ſi diſtrictè iudicetur iniuſta inuenietur omnis iuſtitia noſtra: i.* What can all our iuſtice be before God? Shall it not according to the Prophet be reputed like the cloth of a menſtruous woman, and if it be ſtreightly iudged, all our iuſtice ſhall be found to be vniuſt. How you expound this place I know not, belike you ſatisfying Gods iuſtice ſo fully with your owne pure workes, that he can aske no more of you, as I alleaged before out of Biſhop *Fiſher*, thinke that this place is not to be vnderſtood of you, and your iuſtice, which is pure and perfit: but of the iuſtice of *Lutherans*, *Caluiniſts*, and ſuch other prophane perſons. Wherein take you heede that you ſhew not your ſelues to be of them whom Chriſt came not to call, who ſaith, *I am not come to call the righteous*, that is to ſay, them that be puffed vp with a vaine and falſe perſwaſion of their owne righteouſneſſe, *but ſinners to repentance:* And that they whom you diſdaine and deſpiſe as Publicanes and harlots, goe not before you into the kingdome of God. We take vpon vs the perſon of the Publican, in acknowledging our owne vilenes and vnworthines, and in reſpect thereof are abaſhed to lift vp our eyes to heauen, but flee in all our workes to Gods mercie, and are content that you with the Phariſee glory of your owne workes, merits, and righteouſnes. *Salomon* ſaith as I haue before alleaged: *There is a generation that are pure in their owne conceite, and yet are not waſhed from their filthines.* Now briefly to anſwere your ſyllogiſme, I reaſon thus: No good workes are to be auoyded: but faſting, prayer, and almes deedes, being commanded of God, and proceeding from faithfull hearts, are by our doctrine good works: *Ergo* they are not to be auoyded,

Matth. 9. 13.

Ibidem 21. 31.

Luke 18. 13.

Prouerb. 30. 12

ded; but diligently in the feare of God to be vſed of vs: but the corruptions of our ſinfull nature which creepe into them, are to be auoided, and reſiſted, and we are to pray vnto God in mercy to pardon them. And ſo we may be aſſured, that as in mercy through Chriſt he hath accepted of vs: ſo he will in like mercie accept our workes as pure and perfit in Chriſt Ieſus.

Now I will retort your reaſon vpon your owne head in this ſort: Euery man is bound vpon paine of eternall damnation to auoide all ſinne: but faſting, praying and almes deedes, as they be vſed by Papiſts to make ſatisfaction to God for their ſinnes, and to merite and purchaſe heauen, be ſinnes: *Ergo*, faſting, prayer, and almes deedes done in ſuch ſort are to be auoided. The Minor or ſecond propoſition, I proue thus. He that attributeth that to his workes, which is proper and peculiar to Ieſus Chriſt, ſinneth grieuouſly: but to make ſatisfaction for our ſinnes appertaineth onely to Ieſus Chriſt: *Ergo*, he that attributeth the ſame to his workes, grieuouſly ſinneth. But I ſhall haue occaſion hereafter more largely to handle this matter, therefore now I omit it, and ſo I will alſo the quotations of *Luther*, *Caluine*, and *Melanchthon* ſet in the margent, for that they deliuer no other doctrine, but that which I haue before declared, the which I nothing doubt, but it is ſo ſound, that it will indure and abide this mans hammer.

The Pamphlet.

The Proteſtants either haue no faith at all, or ly moſt damnably, in denying that a man aſſiſted by Gods grace, can keepe the commaundements.

3. *Article.*

WHoſoeuer knoweth God, keepeth his commaundements: But all true Proteſtants know God. Ergo all true Proteſtants keepe his commaundements. The Maior is expreſſe Scripture: qui dicit ſe noſſe deum, & mandata

1 *Iohn. epiſt. 1. cap. 2. verſ. 4.*

data eius non custodit, mendax est, & in eo veritas non est. *He that saith he knoweth God, and keepeth not his commaundements is a lyer, and truth is not in him. The Minor no Protestant doubteth of: for this knowledge of God is nothing else but a liuely faith wherewith all zealous Protestants (as they say) are indewed. Hence from, manifestly it followeth, that either the most zealous Protestants lacke a liuely faith, and so are Infidels: or if they haue a liuely faith, and deny that they keepe, or can keepe Gods commaundements, they are damnable lyars: if they chuse the first, they are Pagans, Heretikes or Iewes: if they take the second, they are damnable seducers, and impostors in religion, and consequently their faith is false.*

Answere.

THis syllogisme according to Saint *Iohns* meaning is wholy true. The Apostles purpose is to shew that the knowledge of God in the faithfull ought not to be idle, but effectuall and fruitfull in godlinesse and holy obedience, working a care and conscience in them to keepe Gods holy commaundements, by diligent endeuouring both to auoyd all wickednesse which he forbiddeth, and to yeelde that holy obedience which he requireth. The which they that doe not, but liue prophanely, wallowing in wickednesse, and committing vngodlinesse with greedinesse; and yet make a profession of the knowledge of God (as too many do) their profession and knowledge is in vaine. For as Saint *Iames* saith: *if any seeme religious, and refraineth not his tongue, but deceiueth his owne hart, that mans religion is in vaine.* So if any seeme to haue the knowledge of God, and liueth loosely and wickedly, hauing no care to frame his life to the obedience of Gods commandements, his religion, profession, and knowledge is in vaine. *For not euery one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen, but he that doth my fathers will which is in heauen.* But your meaning is, that by keeping of Gods commandements is vnderstood an absolute

Iam.1.26.

Matth.7.21.

solute and perfit fulfilling of them, in yeelding without any transgression at all that full and perfect righteousnes which God commaundeth. The which neuer did any man yeeld, but only the man Iesus Christ, who neuer did sinne, and in whose mouth was neuer guile. This your doctrine of the perfect fulfilling of Gods law in this life is false, and you in maintaining of it, shew your selues to be blind and proud Pharisies, not knowing either the perfect righteousnes of God, nor the corruption of our nature, against the which I reason thus: Whosoeuer sinneth, transgresseth and breaketh Gods law and commaundements: but all men doe sinne: therefore all men transgresse and breake Gods lawes and commaundements. The first proposition is manifest: for S. *Iohn* saith, *Sinne is the transgression of the law.* The second proposition cannot with any face be denied. *Salomon* saith, *There is no man that sinneth not.* Saint *Paul* saith, *All haue sinned, and are deprined of the glorie of God.* Saint *Iames* saith, *In many things we sinne all.* Saint *Iohn* saith, *If we say that we haue no sinne, we deceiue our selues, and the truth is not in vs.* Moreouer, S. *Paul* saith, *As many as are of the workes of the law, are vnder the curse: for it is written, Cursed is euery one that continueth not in all things, which are written in the booke of the law to doe them.* Where Saint *Paul* doth reason after this sort: Whosoeuer doth not continue to doe all that is written in the booke of the law, are vnder the curse: but there is none that continueth to doe all that is written in the booke of the law: *Ergo*, there is none but is vnder the curse. The first proposition Saint *Paul* proueth by a place of the law, Deut. 27. The second Saint *Paul* taketh as a thing graunted, and not to be denied, that there is no man which continueth to doe all that is written in the booke of the law to doe it, the which if it be not graunted, Saint *Paules* argument is nothing worth: for it might be said, that some doe fulfill the law of God, and therefore are not vnder the curse. So that which seemed to Saint *Paul* absurd to be denied, is now denied by these absurd and blind Pharisies. Furthermore, Saint *Paul* saith, *That which was impossible to the law, in as much as it was*

1. *Pet.* 2.

1. *Ioh.* 3. 4.

1. *King.* 8. 46.

Rom. 3. 23.

Iam. 3. 2.

1. *Ioh.* 4. 8.

Galat. 3. 10.

Rom. 8. 3.

made weake, because of the flesh, God sending his owne sonne in the similitude of sinfull flesh, and for sinne, hath condemned sinne in the flesh. Doth not S. *Paul* here shew, that whereas wee could not be saued by the law, God hath sent his sonne in the flesh to saue vs? And he declareth why wee could not be saued by the law, because the weakenes of our sinfull flesh, is not able to yeeld that perfect righteousnes which the law of God requireth: the which if we could doe, wee should liue thereby. For God saith, *which if a man do he shall liue in them.* And that euen they that are regenerate with Gods spirit, doe not perfectly fulfill the law, and keepe Gods commaundements, it is most euident by Saint *Pauls* confession of himselfe: *I am carnall, sold vnder sinne. I allow not that which I doe: for that I would, I doe not: but what I hate, that I doe. It is no more I that doe it, but sinne that dwelleth in me: For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me. But I finde no meanes to performe that which is good. For I doe not the good thing, which I would, but the euill which I would not, that doe I. I finde that when I would doe good, euill is present with me. I see another law in my members, rebelling against the law of my minde, leading me captiue to the law of sinne, which is in my members. O wretched man that I am, who shall deliuer me from this bodie of death?* If S. *Paul* that elect vessell of God, which was taken vp into the third heauen, and into paradise, and heard words which cannot be spoken, did not fulfill the law, and fully without transgression keep Gods commandements; who but a blind hypocrite and proud Pharisie will arrogate to himselfe the same? *Bernard* saith well: *Aut te ergo si audes præfer Apostolo (nempe ipsius ista vox est) aut fatere cum illo te quoq; vitijs non carere:* that is, Either if thou dare-st preferre thy selfe before the Apostle (whose saying this is) or els confesse with him that thou also art not void of vices.

Ezech. 20. 21.

Rom. 7. 14.

Act. 9. 15.

2. *Cor.* 12. 2.

Bernard super Cantic. serm. 58.

I will adde hereunto a few testimonies out of the auncient Fathers, to proue that none in this life is assisted so fully with Gods grace, that he perfectly fulfilleth the law, and keepeth Gods commaundements without any transgression

greſſion or breach of them. *Iuſtinus Martyr* ſaith: καὶ οὐδεὶς ἀνθρώπων, &c. And that none hath exactly done all things, you your ſelues dare not denie: but there be which haue kept the things commaunded, ſome more, and ſome leſſe then others. S. *Hierome* ſaith: *Facilia dicis eſſe Dei mandata, & tamen nullum proferre potes qui vniuerſa compleuerit. Reſponde mihi, facilia ſunt an difficilia? Si facilia, profer quis ea impleuerit:* Thou ſaiſt Gods commaundements be eaſie, and yet thou canſt not bring forth any that hath fulfilled all. Anſwere me, be they eaſie or hard? If they be eaſie, ſhew any that hath fulfilled them. Again, *Hac hominibus ſola perfectio, ſi imperfectos ſe eſſe nouerint:* that is, This is the onely perfection of men, to acknowledge themſelues to be imperfect. Againe, *Tunc ergo iuſti ſumus, quando nos eſſe peccatores fatemur, & iuſtitia noſtra non ex proprio merito, ſed ex Dei conſiſtit miſericordia:* that is, Then wee be iuſt, when wee confeſſe our ſelues to be ſinners, and our iuſtice conſiſteth not in our owne merits, but in Gods mercie. Saint *Auguſtine* ſaith: *Ipſa iuſtitia noſtra tanta eſt in hac vita, vt potius peccatorum remiſſione conſtet, quam perfectione virtutum:* that is, Our iuſtice is ſo great in this life, that it conſiſteth rather in the remiſſion of our ſinnes, then in the perfection of our vertues. And againe, *Omnia mandata facta deputantur, quando quicquid non fit ignoſcitur:* that is, All the commaundements are then reputed to be done, when whatſoeuer is not done is pardoned. Againe, *Gratia Dei tribuit in hac vita ſtudium præcepta ſeruandi: & eadem, ſi quid etiam in illis præceptis minus ſeruatur, ignoſcit:* that is, The grace of God doth giue in this life a deſire to keepe his commaundements: and the ſame grace, if any thing in them be not obſerued, forgiueth it. The like I might alleage out of many other places of his workes: As, *De natura & gratia cap.* 36. *Contra Iulianum lib.* 4. *cap.* 3. *De libero Arbitrio cap.* 16. and ſuch others, but for ſhortnes ſake I omit them. *Chryſoſtome* ſaith: *Neque enim alios licet in lege iuſtificari, niſi eum qui cuncta adimpleuerit. Id verò nemini dum poſſibile factum eſt:* that is, None can be iuſtified by the law, but he that hath fulfilled all. And that hath beene as

Iuſtinus dialog πρὸς τρυφ. pag 98.

Hieron. ad Cteſiphontem aduerſ. Pelagianos.

Idem ibid.

Idem lib. 1. *aduerſ. Pelagianos.*

Auguſt. de ciuit. Dei lib. 19. *c.* 27.

Lib. 1. *Retract. cap.* 19.

Ad Bonifa. lib. 3 *cap.* 7.

Chryſoſt ad Rom. Hom. 17.

Bernard super Cantica serm. 50

yet possible to no man. *Bernard* saith: *Quomodo ergo imbenda fuit quæ implenda nullo modo erat? &c.* How was the law to be commaunded, which can by no meanes be fulfilled? or if thou rather thinke that the commaundement was giuen for the ruling of our affections, I will not hereupon striue, so that thou also doe yeeld vnto me, that in this life it neither can, or euer could be fulfilled of any man. For who dare arrogate that to himselfe, which *Paul* himselfe confesseth that he had not comprehended? Neither was the commaunder ignorant, that the weight of the commandement exceeded mans strength: but he iudged it to be profitable, that thereby they might be put in mind of their owne insufficiencie, and so might know that they ought according to their power labour to the end of righteousnes. Therefore by commaunding things impossible, he made men not transgressors, but humble, that euery mouth might be stopped, and all the world made subiect vnto God, because that by the workes of the law no flesh shall be iustified before him: for wee receiuing the commaundement, and feeling our owne want, will crie vnto heauen, and God will haue mercie vpon vs. Again, *Quantumlibet in hoc corpore manens profeceris, erras vitia si putas emortua, & non magis suppressa: velis nolis intra fines tuos habitat Iebusæus, subiugari potest, sed non exterminari: scio (inquit) quod non habitat in me bonum:* that is, How much soeuer thou doest profit, whilest thou abidest in this bodie, thou art deceiued if thou thinke vices to be dead in thee, and not rather suppressed: whether thou wilt or no the Iebusite will dwell within thy coasts: he may be subdued, but not vtterly banished. *I know (saith Paul) that no goodnes dwelleth in me.* This was *Bernards* iudgement concerning our keeping of Gods commandements and fulfilling of the law. *Ferus* also a late Frier, but yet a man of better iudgement in many matters, then many others were, or be, hereof writeth thus: *Per Christum implenda erat omnis iustitia, per quem solum lex poterat impleri, nam maledicta erat natura humana, legemq; implere non potuit, iuxta illud: neque nos neque patres onus hoc portare potuimus:* that is, All righteousnes

De affectuali.

Idem ibidem serm. 58.

Ferus in Matth. cap. 3.

teouſnes was to be fulfilled by Chriſt, by whom onely the law could be fulfilled. For mans nature was accurſed, and could not fulfill the law, according to that ſaying, neither we nor our Fathers were able to beare this burden. Againe, the ſame *Ferus* ſaith: *Si nemo poteſt gloriari ſe à peccato immunem, nec quiſquam gloriari poteſt ſe legem ſeruaſſe: cum peccatum nihil aliud ſit quàm tranſgreſſio legis:* that is, If no man can glorie that hee is free from ſinne, neither can any man glorie that he hath fulfilled the law, ſeeing that ſinne is nothing elſe but the tranſgreſſion of the law. Hence from it followeth, that zealous Proteſtants want neither a liuely faith in Gods mercies, nor true obedience to Gods commaundements, although they vnfainedly confeſſe their manifold imperfections and ſinnes, by which they bee farre from perfectly fulfilling the law of God. And now *pro coronide* I will requite you with another Syllogiſme. They that thinke they can fulfill the law of God, be proud Hypocrits and Phariſees: but the Papiſts thinke that they can fulfill the law of God, yea can doe ſuperarrogant workes, I ſhould ſay workes of Supererogation aboue them that the law requireth: *Ergo*, the Papiſts be proud Hypocrites and Phariſees.

In cap. 19. Matth.

The Pamphlet.

The moſt points wherein the Proteſtants diſſent from the Catholikes tend to looſenes of life, and carnall libertie.

4. *Article.*

THis article may be proued by a generall induction in all ſuch matters, as now the Proteſtants call in queſtion. Firſt ſay they that man hath not free will to doe good, but all goodneſſe proceedeth ſo from grace, that it lyeth not in his power neither to haue it, nor reſiſt it, but of neceſſitie it muſt haue effect.

To what other ende tendeth this ſenceles doctrine and fatall

fancie, but to make men negligent in disposing and preparing their soules to receiue Gods grace, and to rouse it vp, and put it in execution after they haue it? making man not much vnlike a sicke asse, who neither can dispose nor prepare himselfe to seeke for his medicine, but of necessitie must expect till his master thrusteth it into his throate, neither after hee hath drunke it, can cause it cure his disease, but carelesly letteth it worke as it will.

Secondly, they defend that men be iustified by faith alone, the which solifidian portion ouerthroweth flatly true repentance, sorrow for sinnes, mortification of passions, and all other vertues which tend to perfect reconciliation of the soule with God, causing men only to procure a certaine false fantastical apprehension of Christs death and passion, the which faith although they erroniously auerre, cannot be seuered from charitie, vertues, and good workes; yet both experience teacheth that it may, for also few or none haue faith, because few or none of them haue these workes: and the Scriptures plainely proue that all faith, yea and the most noble faith which hath force to remoue mountaines, may be without charitie.

Thirdly, they assure vs that faith once had can neuer be lost, the which vaine securitie openeth the gap to all libertine sensualitie: for if a man be certaine that he hath true faith, if it be impossible he should lose it, if he be secured, that by it alone he shall be saued; why may he not wallow in all licencious pleasures in this life, and neuer doubt of glorie in the other? could euer Epicurus haue found a better ground to plant his Epicurisme? could euer Heliogabalus haue better patronized his sensualitie? could Bacchus, or Venus euer haue forged better reasons to enlarge their dominion?

Fourthly, they say, a man cannot keepe all the commaundements: for what other cause I pray you; but thereby to make men negligent in keeping of them, to pretend an excuse of impossibilitie, whensoeuer they transgresse them.

Fiftly, why deny they the Sacrament of penance; but to make men careles how they liue, and neuer regard the anoyding of sinnes, as though they were neuer to render an account of them? to hinder that shame and blushing which men conceiue

in

in diſcouering their ſinnes, the which are moſt excellent meanes to deter them from ſinning another time: to ſhuffle vp reſtitution and ſatiſfaction of iniuries committed againſt our neighbours, to draw men from remorſe of conſcience by burying their ſinnes in eternall oblinion: the ſores whereof confeſſion rubbeth, and canſeth.

Sixtly, why exclude they the true and reall body of Chriſt from the bleſſed Sacrament of the altar, but for that they perceiued how by the preſence thereof, they were deterred from ſinne and wickednes? for they knew well that ſinfull liues conſorted not with thoſe ſacred myſteries, and therefore they rather reſolued to baniſh Chriſt from the Sacrament, then ſinnes from their ſoules.

Finally, for what other cauſe haue they ioyned a new negatiue religion, wholy ſtanding vpon negation of Sacraments, ceremonies, rites, lawes, cuſtomes and other practicall points of the catholike Church; but for faſting, to bring in feaſting; for praying, playing; for deuotion, diſſolution; for religious feare of God, vaine ſecuritie; for zeale and mortification, a number of vaine verball ſermons: and to conclude, for a poſitiue working a flat deniall almoſt of all points of faith and religion?

Anſwere

COncerning this article, I will firſt anſwere theſe cauils, which this cauiller obiecteth to the ſlaundering of our doctrine, as tending to looſenes of life, and carnall libertie: Secondly, I will ſhew to what looſenes and wickednes of life the doctrine of the Church of Rome tendeth, and what fruites, or rather weeds of wickednes it hath brought fourth euen in Popes & their clergie, and namely in Rome that holy Citie, where that holy Father reſideth, and whereupon he eſpecially breatheth and bleſſeth. He beginneth with free will, wherein he neither ſetteth downe truely our doctrine, nor the ſtate of the controuerſie: which is a vſuall cuſtome with his companions, to peruert and alter the ſtate of the queſtion, as

Doctor

Epist. dedica. in controuers. 1. Doctor *Whitakers* sheweth that *Bellarmine* vseth to do. I wil therefore lay downe our doctrine truely as we teach concerning this matter. wee beleeue, that although in worldly matters concerning this life, man haue wit, reason, and vnderstanding to know; and will, for the choise of good and euill, iust and vniust: yet in spirituall matters pertayning to eternall life, and the worship of God, we beleeue, that mans reason is so darkened, and will so corrupted, that he can neither truely know, loue, nor couet, much lesse doe and performe, those things which be agreeable to Gods will, and acceptable vnto his Maiestie, vntill God in his elect and chosen people doe by his holy spirit regenerate them, by lightning their blind reason, and reforming their wicked wils. This we proue by these places of Scripture here following. *The Lord saw that the wickednes of man was great vpon the earth, and all the imaginations of the thoughts of his heart were euill continually.* *And that the imagination of mans heart is euill from his youth.* *Flesh and bloud hath not reueiled it vnto thee, but my Father which is in Heauen.* *That light shined in the darkenes, and the darkenes comprehended it not.* *Which are borne not of bloud, nor of the will of the flesh, but of God.* *Except a man be borne againe, he cannot see the kingdome of God.* *That which is borne of the flesh is flesh: and that which is borne of the spirit is spirit.* *A man can receiue nothing, except it be giuen him from Heauen.* *No man can come to me, except the Father which hath sent me, draw him.* *Therefore I said vnto you, that no man can come vnto me, except it be giuen vnto him of my Father.* *Without me ye can doe nothing.* *The wisdome of the flesh is death.* *The wisedome of the flesh is enmitie against God.* *The naturall man perceiueth not the things of the spirit of God, for they are foolishnes to him, neither can he know them, because they are spiritually discerned.* *What hast thou, that thou hast not receiued?* *No man can say that Iesus is the Lord, but by the holy Ghost.* *By the grace of God I am that I am.* *Not that we are sufficient of our selues to thinke any thing as of our selues: but our sufficiencie is of God.* *It is God that worketh in you, both the will and the deede, euen of his good will and pleasure.* *The God of peace*

Genes. 6. 5.
Ibid. cap. 8. 21.
Matth. 16. 17.
Ioh. 1. 5.
vers. 13.
Ioh. 3. 3.
13
27
Cap. 6. 44.
65
Cap. 15. 5.
Rom. 8. 6.
1. Cor. 2. 14.
Cap. 4. 7.
Cap. 12. 3.
Cap. 15. 10.
2. Cor. 3. 5.
Philip. 2. 13.
Hebr. 13. 21.

make

make you perfit in all good workes to doe his will, working in you that which is pleaſant in his ſight through Ieſus Chriſt our Lord. Whoſoeuer committeth ſinne is the ſeruant of ſinne: If the ſonne ſhall make you free, ye ſhall be free indeede. By theſe ſayings let the Chriſtian reader conſider of what value and force our wit and will is in heauenly matters, vntill the one bee lightened, and the other reformed by Gods grace and ſpirit. Hereunto I will adde a few places of the ancient Fathers. Saint *Auguſtine* ſaith: *Quid boni operari poteſt perditus, niſi quantum fuerit perditione liberatus? Nunquid libero voluntatis arbitrio? & hoc abſit: Nam libero arbitrio male vtens homo & ſe perdidit & ipſum. Sicut enim qui ſe occidit, &c.* that is, What good can he that is loſt doe, but in as much as he is deliuered from perdition? Can he be reſtored by his free will? God forbid. For man vſing ill his free will, loſt both himſelfe, and it alſo. For as one killing himſelfe, doth kill himſelfe whileſt he liueth, but hauing killed himſelfe, doth not liue, nor can raiſe and reſtore himſelfe being dead: ſo when man ſinned by his free will, ſinne hauing gotten victorie, his free will was loſt. Againe, *Quid tantum de naturæ poſſibilitate præſumis? vulnerata, ſauciata, vexata, perdita eſt: veræ confeſſione, non falſa defenſione opus habet. Gratia ergo dei non qua inſtituitur, ſed qua reſtituitur, quæratur:* that is, What doſt thou preſume ſo much of the power of nature? it is wounded, maymed, vexed and loſt: it hath neede of a true confeſſion, not of a falſe defence. Therefore the grace of God, not whereby the will is ordained, but whereby it is reſtored, is to be ſought. Many ſuch other ſayings he hath in his workes againſt the Pelagians, which I omit.

Ioh. 8. 34. 36.

Auguſt. Enchir. ad Lam. cap. 30

De Natura & gratia cap. 53.

But this man ſaith, that man may diſpoſe and prepare his ſoule to receiue Gods grace; and this he proueth not by Scripture, but (I will not ſay Aſſedly) by the ſimilitude of a ſicke Aſſe, that cannot diſpoſe, nor prepare himſelfe to ſeeke for his medicine. By this diuinitie men preuent Gods grace, and it doth not preuent them; men firſt ſeeke God, and not God them. For anſwere whereof, I would aske this man, whether it be not with all the ofſpring of *Adam*, as it

was with *Adam* himselfe after his fall. Now whether did *Adam* seeke God first, or God him: the Scripture saith, that God called vpon *Adam*, and that he was so farre from seeking God, that he and his wife hid themselues from the presence of the Lord God. So that if God in mercie had not sought them, and called vpon them, it seemeth that they had neuer sought nor called vpon God. And euen so it is with all his posteritie, as our Sauiour sheweth by the lost sheepe, whom the Shepheard seeketh and bringeth home, the sheepe nothing disposing nor preparing it selfe to seeke to the Shepheard, or to returne to the fould. So God saith: *I was found of them that sought me not.* Did *Peter* repent vntill Christ had looked on him, and the Cock had crowed? What disposition and preparation was in *Paul* to seeke the grace of Christ? Therefore I may truly say, that as *Lazarus* prepared himself being dead in graue, to be raised vp by Iesus Christ; so doe men dead in sinne, dispose and prepare themselues to receiue the medicine of Gods grace. Saint *Paul* saith: *God which is rich in mercie, through his great loue wherewith he loued vs, euen when we were dead by sinnes, hath quickned vs together in Christ, by whose grace ye are saued.* To this doctrine the auncient Fathers beare witnes. Saint *Augustine* saith: *Vt totum Deo detur, qui hominis voluntatem bonam & præparat adiuuãdam, & adiuuat præparatam:* that is, All is to be giuen to God, who both prepareth the good will of man to be helped, and helpeth it being prepared. Againe, *Nolentem præuenit vt velit, volentem subsequitur ne frustra velit:* that is, God preuenteth him that is not willing, that he may be willing: and he followeth him that is willing, that he may not will in vaine. Now if this our doctrine concerning the will of man be the truth of God confirmed both by the word of God, and by the testimonies of the most learned Fathers, then without blasphemie it cannot be said to tend vnto loosenes of life, or carnall libertie: it teacheth vs both true humilitie, in acknowledging our owne miserie and wants, and to attribute all to Gods grace and mercie, and to arrogate nothing to our selues, and doth it tend to carnall libertie, and

Genes. 3.

Isai. 65. 1.

Ephes. 2. 4.

August. Enchir. ad Laurent. cap. 32.

Idem ibidem.

careles

careles ſecuritie? We are both to exhort others, and alſo to ſtirre vp our ſelues, to feare and ſerue God in holines of life. And yet we muſt acknowledge, that God worketh thoſe things in vs, whereto he exhorteth vs. And therefore the ſame ſpirit that ſaith: *Turne vnto me with all your hearts,* Ioel.2. ſaith alſo, *Turne vs O Lord, and we ſhall be turned.* He that Lament.3. ſaith, *Make you a new heart, and a new ſpirit: for why will ye dye* Ezech.18.31. *O houſe of Iſrael?* ſaith alſo, *I will put a new ſpirit within their* Ezech.11.19. *bowels, and I will take the ſtonie heart out of their bodies, and will giue them an heart of fleſh.* And againe: *Create in me a* Pſalm.51.20. *cleane heart, O Lord, and renew a right ſpirit within me.* The ſame ſpirit that ſaith, *Waſh you, make you cleane,* ſaith alſo, Iſai.1.16. *Purge me with Hyſſope, and I ſhall be cleane: Waſh me, and I* Pſalm.51.7. *ſhall be whiter then Snow.* And againe, *I will power cleane wa-* Ezech 36.25. *ter vpon you, and a new ſpirit will I put within you, and ye ſhall be cleane: yea from all your filthines, and from all your Idols will I cleanſe you.* The ſame ſpirit that ſaith: *Be ye holy, for I am* 1.Theſſ.5.23. *holy,* ſaith alſo, *the God of peace make you holy.* And ſo we muſt come to that ſaying of Saint *Auguſtine: Da quod iu-* Auguſt.Conſeſſ. *bes, & iube quod vis:* Giue vs O Lord, that which thou com- lib.10.cap.29. maundeſt vs, and then commaund vs what thou wilt. And therefore they reaſon like doltiſh Aſſes, which inferre vpon the exhortations to grace and godlines which be in the Scriptures, that there is a power and abilitie in vs to performe thoſe things whereunto God in his word exhorteth vs. Exhortations be Gods inſtruments and meanes which he vſeth, to worke his heauenly graces in vs. I would here end this matter, but that I muſt tell you, that you write improperly and falſely in charging vs, that we ſay all goodnes proceedeth ſo farre from grace, that it lieth not in mans power neither to haue it, nor to refuſe it, but of neceſſitie it muſt haue effect. Improperly you write, in putting, *hauing Gods grace,* in ſteede of *obtaining and getting it.* We ſay, it is in man to haue it, when God doth giue it, without which gift it is not in mans power to get it. But it is in man to reſiſt it. For the grace of God offereth ſalua- Tit.2.11. tion to all, but it is reſiſted and reiected of many, in that their hard and ſtony hearts will not admit it. The grace of

God is offered to men, when his word is preached, and they be called to repentance; but itis with many, and namely you, as *Zacharie* ſaith: *They refuſed to hearken, and pulled away the ſhoulder, and ſtopped their eares, that they ſhould not heare. Yea, they made their hearts as an Adamant ſtone, leaſt they ſhould heare the Law and words which the Lord of hoſts ſent in his ſpirit by the miniſterie of the former Prophets.* I know no man that denieth, but ſuch men doe reſiſt the grace of God, which yet is receiued of them that are written in the booke of life, whoſe wils it reformeth, and of euill wils maketh good wils, willing and couering thoſe things which be acceptable in Gods ſight. Finally, I thought good for the better ſatisfiyng of the reader in this matter, to let him vnderſtand: that wheras *Eraſmus* (a man as all men muſt needs confeſſe of great learning) was had in ielouſie of the Papiſts, as too much leaning to *Luther* and his doctrine, he was at the laſt prouoked and ſet on by them to write againſt him: who chuſing this matter of free will, and writing in defence thereof, yet afterward he retracted and reuoked his former opinion and writing, and was not abaſhed to confeſſe the truth, as appeareth by theſe his words. *Verum vt ingenuè dicam; perdidimus liberum arbitrium: illic mihi aliud dictabat animus, aliud ſcribebat calamus:* that is, But ſimply to ſpeake my minde. We haue loſt our free will: in that matter my minde did indite to me one thing, and my hand did write another.

Zachar. 7. 11.

As the Papiſts doe now.

Eraſm. lib. 19. epiſt. ad Ludouicum Viuem.

I come now to the ſecond doctrine of ours, which you vntruely charge, and falſely ſlander to tend to looſenes of life, and carnall libertie, that men be iuſtified by faith alone, which you ſcornefully call a *ſolifidian* portion, and falſely ſay, but doe not proue, that it flatly ouerthroweth true repentance, ſorrow for ſinnes, mortification of paſſions, and all other vertues, which tend to the perfect reconciliation of the ſoule with God, &c. Where firſt I would exhort you (if the ſame might any thing preuaile with you) to take heed that by ſcorning in this manner at Gods truth, you ſhew not your ſelfe to be one of them that ſit in the ſeate of the ſcornefull. *Salomon* ſaith, that *iudgements*

Pſalm. 1. 1. Prou. 19. 29.

are

are prepared for the ſcorners, and ſtripes for the backe of fooles.
Secondly, as this doctrine which you deride is true, godly, and comfortable, confirmed by the word of God, and ancient Fathers; ſo doth it not exclude, much leſſe ouerthrowe repentance, or any other good worke, but ſheweth the true and right vſe of them. Saint *Paul* ſaith, *We conclude that a man is iuſtified by faith, without the workes of the Law.* Rom.3.28. And in the fourth chapter he reaſoneth thus from *Abraham* the father of the faithfull: *If Abraham were iuſtified by workes, he hath wherein to reioyce or glory:* Rom.4.2. But *Abraham* hath not wherein to reioyce or glorie before God. *Ergo, Abraham* was not iuſtified by works. And after ſaith; To him that worketh not, but beleeueth in him that iuſtifieth the vngodly, his faith is counted for righteouſneſſe. Galat.2.16. We know that a man is not iuſtified by the workes of the lawe, but by the faith of Ieſus Chriſt, euen we haue beleeued in Ieſus Chriſt, that we might be iuſtified by the faith of Chriſt, and not by the workes of the lawe, becauſe that by the workes of the lawe no fleſh ſhall be iuſtified. This doctrine was neither ſcorned nor denied by the auncient godly Fathers, of ſome of whom I will ſet downe a few ſayings.

Origene ſpeaking of the theefe that was hanged with Chriſt, ſaith, *Pro hac ſola fide ait ei Ieſus, Amen dico tibi; Hodie mecum eris in paradiſo:* that is, For this his onely faith, Ieſus ſaid vnto him: Verely I ſay vnto thee, this day ſhalt thou be with me in paradiſe. And of the woman that had the iſſue of bloud: *Ex nullo legis opere, ſed pro ſola fide ait ad eam. Remittuntur tibi peccata:* that is, For no worke of the law, but for faith onely he ſaid vnto her, Thy ſinnes be forgiuen thee. *Hilarie* ſaith: *Sola fides iuſtificat:* that is, Only faith doth iuſtifie. *Ambroſe* ſaith, *Iuſtificati ſunt gratis, quia nihil operantes, neque vicem reddentes ſola fide iuſtificati ſunt dono Dei:* that is, They are iuſtified freely, becauſe working nothing, nor rendring any recompence, they are iuſtified by faith onely through the gift of God. The like he writeth in Rom.4. and 10. and vpon the 1.Cor.1. *Prefat. ad Galat.* and vpon chap.3. Saint *Hierome* ſaith: *Conuertem-*

Origen. in 3. ad Rom.

Ibidem.

Hilar. in Math. Can.8. & Can.21

Ambroſ. in Rom.3.

Hieron. in Rom. cap. 4. *tem impium per solam fidem iustificat Deus, non opera bona quæ non habuit:* God doth by faith only iustifie the wicked man conuerting, not by good workes which he had not. Many such other sayings I might alleage out of *Hierome*, but I leaue them. Saint *Augustine* saith: *Sine bonorum operum meritis per fidem iustificatur impius:* that is, The wicked man is iustified by faith without the merits of good works.

Augustinus in Psal. 67.

In Psal. 88. Againe, *Quia sola fides in Christum mundat &c.* that is, Because onely faith in Christ doth make cleane, they that do not beleeue in Christ, be voide of cleanenes. He hath also often this fine saying: *Fides impetrat, quod lex imperat:* that is, Faith obtaineth that, which the law commaundeth: that is to say, the law commaundeth a righteousnes of workes, faith obtaineth the righteousnes of Christ, which onely is able to hide and discharge all our vnrighteousnes.

Enchir. ad Laurent. cap. 117.

This doctrine which this disdainfull man so much disdaineth, is acknowledged of the Greeke Fathers. *Basil* saith, This is perfect and sound glorying in God, when a man doth not boast himselfe for his owne righteousnes, but knoweth himselfe to be voide of true righteousnes, πίστει δὲ μόνῃ τῇ εἰς χριστὸν διδαχθέντι: And is iustified by only faith in Christ. *Chrysostome* saith: *Nobis pro cunctis sola fides sufficiat:* that is, Onely faith is sufficient to vs for all other things. Againe, *Illud vnum asseuerauerim, quòd sola fides per se salutem fecerit:* that is, This I may affirme, that only faith by it selfe saueth. Againe, *Rursus illi dicebant, qui sola fide nititur, execrabilis est: hic contrà demonstrat, qui sola fide nititur eum benedictum esse:* that is, They said, he that leaneth only to faith is accursed: but *Paul* on the contrarie part sheweth, that he that leaneth to faith onely is blessed.

Basil. περὶ ταπεινοφροσύνης pag. 388.

Chrysost. in Matth. Hom. 12

Idem de proditione Iuda.

Idem in Galat. cap. 3.

Many such other places out of the Latine and Greeke Fathers I might produce, but I omit them. I hope he will not say, that these Fathers which deliuered this doctrine of solifidian faith (as he disdainfully termeth it) did ouerthrow repentance, mortification, and all other vertues. Nay this true faith, which neither falsely, nor fantastically, but

but truly and effectually apprehendeth Chriſts death and paſſion, and applieth the ſame as a moſt ſoueraigne ſalue to cure all the ſores of our ſoules, is that which grueth life to repentance, mortification, and all other vertues. For as faith without workes is dead, as S. *Iames* ſaith: ſo workes without faith are dead, as *Cyril* and *Chryſoſtome* ſay. And we truly auerre, that this true faith in Gods mercifull promiſes, by the which Chriſt doth dwel in our hearts, cannot be ſeuered from charitie, vertues, and good workes, as he falſely affirmeth, but faintly and fooliſhly prooueth that it may. His firſt reaſon is taken from experience, becauſe few or none of vs haue faith, for that few or none of vs haue theſe workes. How many or few of vs haue faith and good workes, you are no competent iudge for to determine. And therefore wee appeale from your affectionate and erronious iudgement, to the true and iuſt iudgement of God. I doubt not but before I haue ended this article, to proue that we be not ſo void of good workes, & ſo full of abominable wickednes, as your Popes and ſpitefull ſpiritualtie hath been.

Iames 2.26. *Cyril in expoſit. Symbol. Nicen. tom. 1. Concil. pag. 543. Chryſoſt. in 1. ad Timoth. Hom. 5.*

Your ſecond proofe you will draw out of the Scripture, that all faith; yea, and the moſt noble faith which hath force to remoue mountaines, may be without charitie. I anſwere, that Saint *Paul* ſpeaketh not there of the faith of Gods elect, but of that which is a gift to worke miracles, which may be in wicked reprobates, ſuch as *Iudas* was: and ſo doth *Oecumenius* the Greeke Scholiaſt expound it in theſe words: πίστιν τινὰ ἐ κοινὴν πᾶσι πιστὸν λαμβάνει καὶ καθολικὴν λέγει, ἀλλὰ τὸ χάρισμα τὸ τῆς πίστεως. ἔστι γὰρ τι χαρίσματος εἶδος ὀνομαζόμενον ἔτυχε τῇ πίστει λεγόμενον. i. He ſpeaketh not of the common and Catholike faith of the faithfull, but of a certaine gift of faith. For there was a certaine kinde of gift, which by an equiuocation was called faith. So that S. *Paul*, as he had before compared charitie with the gift of tongues, and with the gift of propheſying: ſo here he compareth it with the gift of doing miracles. And as thoſe gifts may be in the wicked ſeuered from charitie, ſo alſo may this. Some writers alſo in the former chapter, where S. *Paul* ſaith: *To another is giuen faith*

1. *Cor.* 13. *Tit.* 1. 1. *Matth.* 7. *Oecumen. in* 1. *Cor.* 13. 1. *Cor.* 12. 9.

faith by the same spirit, do expound it of the particular faith of doing miracles. As *Theophilactus: Non fides dogmatum, sed miraculorum, quæ & montes transfert*: that is, He speaketh not of faith of doctrine, but of miracles which moueth mountaines. And therefore S. *Paul* meaneth, that if the whole faith which is in doers of miracles were in him separated from charitie, as it may be, he were nothing. But that faith by which Christ dwelleth in the hearts of his elect, neither is, nor can be separated from charitie, but worketh by it. And therefore S. *Paul* in his gratulations in the beginning of his Epistles, doth alwaies ioyne them together, as being such graces of Gods spirit, which be neuer separated asunder, *Hearing of the faith, which ye haue in the Lord Iesus, and loue towards all the Saints.* To conclude this point, that this doctrine doth not tend to loosenes of life, we teach that they which doe not follow peace and holines shall neuer see God, and that good workes are the waies, wherein wee must walke to the kingdome of God, and eternall life; to the which, they that doe not walke in them, shall neuer come. *For without the holy Citie shall be dogs, and enchaunters, and whoremongers, and murtherers, and idolaters, and whosoeuer loueth or maketh lies.* And although good fruites make not the tree good, yet they be necessarie effects of a good tree: so *euery tree that bringeth not forth good fruit, shall be cut downe and cast into the fire.*

Theophilact. in 1. Cor. 12.

Galath. 5. 6.

Ephes 1. 15. Coloss. 1. 4. 1. Thess. 1. 3. 2. Thess. 1. 3. Philem. 1. 5.

Hebr. 12.

Apocal. 22. 15.

Matth. 3. 10.

The third doctrine of ours, which you vntruly charge to tend to loosenes of life, is, That faith once had can neuer be lost: the which vaine securitie (you say) openeth the gap to all libertine sensualitie: and hereat you make great exclamations. Here I will first cleere the doctrine, and afterward answere your vaine cauillations, and needlesse exclamations. Faith is diuers waies taken in the holie Scriptures. First, it is taken for the doctrine of faith, or the Gospell which wee beleeue: as, *By whom wee haue receiued grace and Apostleship, to the obedience of faith among all Gentiles*: that is, that all nations might obey the Gospell. Also to the Galathians: *This onely would I know of you, Receiued ye the spirit by the workes of the law, or by the hearing of faith,*

Rom. 1. 5.

Galat. 3. 2.

that

that is, by hearing the Gospell preached. So wee call the Christian faith, and the Apostolicall faith. In this sense faith being taken for the doctrine of the Gospell: we confesse that many may know it, make profession of it, and historically beleeue it, and yet afterwards may fall from it, as *Iudas* and many in Asia did. Secondly, it is taken for that promise which wee make in Baptisme, whereby wee binde our selues to professe true religion, and to beleeue in God, in whose name we be baptized. Hereof S. *Paul* speaketh, *Refuse the younger widowes: for when they haue begun to waxe wanton against Christ, they will marrie, hauing damnation because they haue broken the first faith.* The which is to be vnderstood of the first profession of faith in Baptisme, and not of the latter vow of single life, as the Papists falsely and foolishly expound it. From this faith all they doe fall, which turne either on the right hand to false doctrine, or on the left hand to wicked life. Many other waies faith is taken, but this question is of that true, liuely, and iustifying faith, which is the faith of Gods elect, whereby Christ dwelleth in their hearts, and they receiue nourishment and life from him. This faith may be couered by temptations and falles, as fire in the night with ashes, but neuer vtterly extinguished. For they in whom this true faith is, are like a tree planted by the riuers of waters, that will bring forth her fruite in due season, whose leafe shall not fade. And they that trust in the Lord shall be as mount Sion, which cannot bee moued, but remaineth for euer. They that by this faith are built vpō the rock Iesus Christ, hell gates shall neuer ouercome them. Christ saith, *He that beleeueth in the Sonne of God hath euerlasting life. He that heareth my word, & beleeueth in him that sent me, hath euerlasting life, and shall not come into condemnation, but hath passed from death to life. He that beleeueth in me shall neuer thirst.* Saint *Paul* saith, *Wherein after ye beleeued ye were sealed with the holy spirit of promise, which is the earnest of our inheritance, for the redemption of that libertie purchased vnto the praise of his glorie.* These places sufficiently shew, that that faith which is common to all Gods elect, and proper onely to

1. *Tim.* 1. 15.

1. *Tim.* 5. 11.

Tit. 1.

Ephes. 3.

Psal. 1. 3.

Psal. 125. 1.

Matth. 16. 18.

Ioh. 3. 36.

Chap. 5. 24.

Chap. 6. 35.

Ephes. 1. 13.

the elect, can neuer perish, nor be vtterly lost in them. And this true & comfortable doctrine bringeth no vaine securitie, nor openeth the gap to any libertine sensualitie. For they that by this faith haue tasted how sweete the Lord is, cannot but loue and feare God, and greatly delight in his commaundements. And that faith which swimmeth in mens lips, but is not printed in their hearts, nor shineth by godlines and good workes in their liues, is a dead faith, and is no more that true faith, whereby we liue vnto God, then a dead man is a man. To conclude this matter, although we distinguish betweene iustification and sanctification: yet we acknowledge that they be inseparable, and the one doth necessarily follow the other. For whosoeuer are iustified by Gods grace and mercie through faith in Christ Iesus, be also sanctified with Gods holy spirit, to abhorre that which is euill, and to cleaue to that which is good, and to serue God in true holines and righteousnes all the daies of their life. And therefore we teach that they which without repentance persist in sinne, wallow in wickednes, and commit vngodlines with greedines, haue no faith, nor haue any assurance of the remission of their sins: but may be assured that the wrath of God hangeth ouer them, and if they doe not truly repent, and bring foorth fruites worthie amendement of life, will fearefully fall vpon them. So that you might haue spared your vaine and foolish exclamations, concerning Epicures, Heliogabalus, Bacchus and Venus, which are more honoured in Rome (as hereafter I will shew) then allowed of vs. For of whom did *Mantuan* the Italian Carmelite Frier an 100. yeeres past write this, but of your Popes and his fauourers: *Neglecto superum cultu, spretoq́, tonantis imperio, Baccho indulgent, Veneriq́, ministrant*: that is, Neglecting the worship of God, they serue Bacchus and Venus.

Psal. 112. 1.

Rom. 12. 9.

Luk. 1. 75.

De calamitat. tempor. lib. 2.

Concerning the fourth point of doctrine, of keeping Gods commaundements, I haue spoken sufficiently before. Onely now I say that our doctrine tendeth hereunto, to shew vs our miserie by transgressing of them, that wee may thereby bee moued to hunger for Gods mercie in Christ.

Christ: and although we cannot perfectly fulfill them (for in many things wee sinne all) yet wee ought according to the measure of Gods grace giuen to vs, haue a care and conscience to walke in them, and to frame our liues to the obedience of them. *Iames* 3.2.

Whereas fiftly you charge vs, that wee deny the Sacrament of Penance, thereby to make men careles how they liue: I answer, that although we deny your penance to be a Sacrament, because it hath no outward visible signe, and reiect your clancular confession, your absurd absolution, and your superstitious or rather blasphemous satisfaction, thereby to answere Gods iustice, and discharge your sins: yet we truly teach ý doctrine of repentance, as it is deliuered vnto vs in the word of God. We teach men to come to the knowledge of their sins, by ý law of God, which is the glasse to shew vs our spots, and the first step to repentance: then to lament their sinnes, whereby they haue offended their gracious God, and mercifull father, to confesse their sinnes with remorse of conscience, both to God and men, whom they haue offended: and especially wee call vpon men for amendement of life, in bringing forth fruits worthie of repentance, without the which there is no repentance. One part of which amendement is satisfaction to our brethren for iniuries committed, and restitution of goods vnlawfully and vngodly gotten. As touching our iniuries against God, we plead not our owne satisfaction, but craue Gods mercie in Christ Iesus, who is our only satisfaction, and by whom only we seeke to haue remission of them. Whereas you say, that your confession rubbeth the sores of sinne, and causeth remembrance of them, I say that this more truly and effectually is wrought by the preaching of Gods word, whereby sinne is more shewed, and the wrath and iudgements of God against sinne are more threatned, and thereby the conscience more pricked and wounded, then by your confession. So *Dauid* was brought to repentance for his foule sinnes of adulterie and murther, by *Nathans* preaching, and thundring Gods iudgements against him, and not by his secret confessing. *Rom.* 3. 2. *Sam.* 12. 7.

Act.2.37. De pœnitent. dist.5.cap in pœnitent.in glossa. Concil.tom.1. part.1.P.155. Socrat.lib.5. cap.19.Sozomen.lib.7. cap.16.

So the people hauing heard *Peter* preach the word of God, were pricked in their hearts, and said vnto *Peter*, and the other Apostles, *Men and brethren what shall we doe?* This is Gods holy ordinance, the other a plant which God hath neuer planted, but an inuention of man, as euen your own Canonists against your Schoolemen do confesse. And what wickednes hath come of it, the ecclesiasticall historie partly sheweth, and God who seeth al secrets knoweth.

Ephes.3.17. 2.Cor.13.5.

To your sixt accusation I answer, that we exclude and banish our Saviour Christ, neither from the Sacrament of his supper, nor from the hearts of the faithfull; but acknowledge that as by faith he dwelleth in the one, so by the same he is receiued of the godly in the other. Your false and grosse doctrine of Transsubstantiation, which the Greeke Church neuer beleeued, and the Latine Church lately defined as *Erasmus* saith, we iustly reiect and condemne. We exhort men, when they come to receiue that holy mysterie, the Sacrament and pledge of our saluation in Christ, to examine themselues: and so to eate of that breade, and drinke of that cup: *For he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because he discerneth not the Lords bodie.* But if (as you say) sinfull liues conforte not with this sacred mysterie, I meruaile how your Priests liues conforted with it, which how holy they were, I will shew hereafter. Lastly, you charge vs with a new negatiue religion, wholy standing vpon negation of Sacraments, ceremonies, rites, lawes, customes, and other practicall points of the Catholike Church: whereunto I answere, that we deny nothing that God hath commaunded, in the holy canonicall Scriptures, the which as I haue before shewed, is the onely rule of our religion and life. In deede we deny and defie your trifling traditions and vnwritten vanities, and inuentions, with the which you haue gone a whoring as the Prophet saith. If you can shew that we deny any thing, which God hath commaunded, as wee can plainely proue that you doe, then spare not to charge vs with a new negatiue religion. You deny the sufficiencie of the Scriptures, and

Eras.Annotat.in 1.Cor.7.

1.Cor.11.28.

Psal.106.39.

that all doctrine necessarie to saluation is contayned in them. You deny the same Scriptures to bee in the vulgar tongue, for all Gods people to reade and heare to their comfort. You deny prayer and the publike seruice of God to be in the same vulgar tongue. You deny Christ to be our only mediator betweene God & vs. You deny the Cup of Christs Supper to Gods people. You deny the lawful authoritie which Princes haue ouer their people & subiects, in all causes ecclesiasticall and temporall. You deny marriage to ecclesiasticall ministers, whereby what great and horrible wickednesse you haue caused, I will hereafter declare. You say we bring in for fasting, feasting; for praying, playing, &c. Concerning your fasting, consisting in a superstitious obseruing of times, and diuersitie of meates, and tending to the honouring of Saints, and satisfying Gods iustice for your sins, we deny it. But fasting purely vsed according to Gods word, to humble our soules before God, & to mortifie the wicked affections of our sinful flesh, we allow; and especially that great and principall fast, in abstayning from sinne, whereof Saint *Augustine* speaketh in these words: *Ieiunium autem magnum & generale est abstinere ab iniquitatibus, & ab illicitis voluptatibus seculi, quod est perfectum ieiunium in hoc seculo:* The great and generall fast is to abstaine from iniquities, and vnlawfull pleasures of the world, which is the perfect fast in this world. *Chrysostome* saith, *Ieiunium dico abstinentiam à vitijs,* I say that fasting, which is to abstaine from vices. Hereby let it be discerned, who doe most truely fast. In deede I know that it is your manner, much to glorie in your writings and speeches, of your outward fasting from meates, as the Pharisee in the Gospell did, who gloried that he fasted twise a weeke, which neither God in his law had required, nor the Apostles of Christ (for any thing we reade) vsed. Whereby wee may note, that true godlynes neither is to bee measured by such outward abstinence from meates, nor is alwayes ioyned with it. *Iohn Baptist* vsed greater austeritie in his diet, and abstinence from meates, then our Sauiour Christ did; yet was his

Augusti. in Ioan tract. 17. & distinct. de consecra. cap. Ieiunium.

Chrysost. in Genes. hom. 8.

Luk. 18. 12.

Matth. 11. 18.

Matth.9.14. life nothing so holy. *Iohns* Disciples vsed more fasting then the Disciples of our Sauiour Christ did. Yet it is not to be doubted, but our Sauiours Disciples liued as godly or more, then they did. The Montanists Heretikes were greater fasters then were ỳ true Christians, as *Tertullian* sheweth. And S. *Hierome* writeth ỳ they obserued three Lents in a yeere, and yet were Heretikes condemned by the Church of God, although then fauoured by the Bishop of Rome, as *Tertullian* sheweth in the beginning of his booke against *Praxeas*. The Iewes vsed such great abstinence and fasting, that they brought weakenesse and sickenesse to their bodies: as Saint *Hieromie* writeth, who neuertheless were enemies to our Sauiour Christ. The Moscouites which neuer acknowledged the Popes authoritie bee as great fasters as Papists are. And so also be the Turkes. And therefore these men neede not to boast so much of their fasting. Saint *Paul* saith, that bodily exercise profiteth little, but godlinesse is profitable to all things, and hath the promise of this life present, and that which is to come. Howbeit, as I will not deny, but that there may be lesse fasting, and more feasting, then were requisit: yet that there is more feasting and superfluitie in fare now, especially in ecclesiastical persons, I thinke it would be too hard for this man to proue. Whence came these phrases, As fat as an Abbot, he hath a face like an Abbot, and an Abbey Lubber, but of their immoderate fare and feeding? And how these men were giuen to gluttonie and excesse, I will shew at this time but by one example. *Giraldus Cambrensis* in his Booke intituled, *Speculum Ecclesiæ*, writeth, that the Abbot and Monkes of Saint *Swithens* in Winchester, came to King *Henry* the second, hunting at Gilford in Surrey, and fell downe in myre and durt before him, pitifully crying out. The King asked them, what was the matter. They answered, that their Bishop had taken three dishes of meate from their dinners and suppers. He asked them how many he had left vnto them. They answered tenne, but from the foundation of their house they had vsed daily to haue thirteene dishes at a meale. The king turned to his Nobles,

Tertul. de Ieiunio aduers. Psychicos.

Hierom. in Aggæum. cap. 1. pag. 230.

Hieronymus ad Algasiam. quæst. 10.

1. Tim. 4. 8.

and

and said: By the eyes of God (for that was his oath) I thought their house had bin burnt, and now I see it is but a matter concerning their paunches. And then turning to the Abbot and Monkes said: If your Bishop deale not with you, as I haue done with my court, to bring you to three dishes, I would he were hanged. This was the remedie, that these gluttonous Monkes found at the hands of that prudent Prince. Where the reader may note, not onely the great gluttonie, but shameles impudencie of these men or monsters, in making such a lamentable complaint, for wanting of three dishes, hauing tenne remayning. The same *Cambrensis* writeth, that in some Abbeies they had at euery meale sixteene dishes, which slender diet was a good meanes to preserue their vowed virginitie. Hereof came the old ryming verse. *O monachi vestri stomachi sunt amphora Bacchi, &c.* To come to the next, I wish there were more praying, and lesse playing then there is: yet this wil I say, that there is now more true praying according to the will of God, & lesse playing then was euer in poperie. Dicing and carding is in some reformed Churches abolished, and of those that truely professe the Gospel lesse vsed, then it hath been of Papists. But I wil not stand to prosecute the particularities that here you name. I will say vnto you as *Tullie* said to *Tubero*, *Habes Tubero quod est accusatori maxime optandum, confitentem reum, &c.* Thou hast O *Tubero* that which an accuser would most wish for, the partie accused confessing himselfe guiltie, yet so confessing that hee was on the same side that thou *Tubero* and thy Father were. So we say and confesse, that there is lesse deuotion, and more dissolution, lesse religious feare, and more vaine securitie, lesse zeale and mortification, then there ought to be: but I trust hereafter to shew, that these vertues haue as much or more wanted, & these vices abounded among Papists, as they doe with vs.

Monkes bellies were Bacchus barrels.

Cicero pro Ligario.

Now I will come to the second part of my answere promised to this article. To shew to what loosenes & wickednes of life, the popish doctrine doth tend, and what weedes of wickednes it hath brought forth.

First

First their doctrine of keeping Gods word in a strange tongue, and restrayning Gods people from reading and hearing of it, hath been and is a great cause both of error in doctrine, and wickednes in life. Our Sauiour Christ saith, *You erre not knowing the Scriptures, and the power of God.* *Matth.22.29.* *Dauid* saith, *That the law of God giueth wisedome to the simple, it lightneth the eyes, it maketh Gods seruant circumspect: and that it is a light vnto our feete, and a lanterne vnto our steppes.* *Psal.19.7.* *Psal.119.105.* He sheweth also that it is a meane to preserue men from sinne. For speaking of the righteous man hee saith: *The law of his God is in his heart, and his steppes shall not slide.* And againe: *I haue hid thy words in my heart, that I might not sinne against thee.* *Psal.37.31.* *Psal.119.11.* That good Father *Chrysostome*, who was a most earnest exhorter of all men to the reading of the Scriptures saith: *Magna aduersus peccatum munitio Scripturarum lectio: magnum precipitium, profundum barathrum Scripturarum ignoratio. Hac hæreses peperit, hac vitam corruptam inuexit, hac sursum & deorsum omnia miscuit:* that is, The reading of the Scriptures is a great sauegard against sinne: the ignorance of the Scripture, is a slipperie meanes to fall into sinne, and a deepe gulfe of sinne. This hath bred Heresies, this hath brought in corruption of life, this hath turned all things vpside downe. Againe: *Hoc omnium malorum causa est, quod Scripturæ ignorantur:* that is, This is the cause of all euils, that men be ignorant of the Scriptures. Saint *Hierome* who exhorteth Ladies to bring vp their young daughters, being but seuen yeares old in the reading of the holy Scriptures, saith, *Ama scientiam Scripturarum, & carnis vitia non amabis:* that is, Loue the knowledge of the Scriptures, and thou shalt not loue the vices of the flesh. Many such other sayings might bee alledged out of the Fathers, which plainely shew, that the keeping of the holy Scriptures in an vnknowne tongue, and the restrayning of Gods people from reading & hearing of them is a doctrine tending to loosenes, and great wickednes of life.

De Lazaro & diuite. Homil.3. & ad Rom. in præfatione.

Ad Coloss. hom.9.

Hieron. ad Rusticum.

Their doctrine of vowing chastitie and single life, and prohibiting matrimonie, what an occasion it hath been of horrible

horrible filthines and wickednes of life, I will briefly declare. *Chryſoſtome* of ſome women in his time which vnder a profeſſion of virginitie liued wickedly, ſaith thus: *Virginitas iſta cum viris plus ab omnibus inquinatur quam ſtuprum ipſum*: that is, This virginitie of women with men is more reproued of all men then whoredome it ſelfe. Saint *Hierome* in his time complained of the like women. *Sanctum virginum propoſitum, &c.* that is, The euill name of ſome, which behaue not themſelues well, doth ſlander the holy purpoſe of virgines. *Saluianus* the Biſhop of Maſſilia, who liued in the yeare of our Lord 480. writeth thus: *Nouum eſt prorſus religionis genus. Licita nõ faciunt, & illicita committunt. Temperant à concubitu (quamuis nec hoc faciunt niſi à licito) & non temperant à rapinis, &c.* i. This is a new kinde of religion. They do not things lawful: and commit things vnlawfull. They abſtaine from copulation (although they abſtaine not from that neither, but frõ that which is lawfull) and refraine not from rape. What doeſt thou O fooliſh perſwaſion? God hath forbidden ſinne, and not mariage, your deeds agree not with your ſtudies or profeſſion. You ought not to bee fauorers of vices. There is extant an epiſtle of *Huldrichus* Biſhop of Augusta, who liued about the yeare of our Lord 860. vnto Pope *Nicholas* the firſt concerning the forbidding of Prieſts marriage, wherein is declared, that *Gregorie* the Pope hauing giuen forth a decree, for the ſingle life of Prieſts, vpon the finding of 6000. childrens heads in ponds of water, where they had been drowned, did reuoke the ſame decree, and commended the ſaying of the Apoſtle, It is better to marrie then to burne: adding thereunto, that it was better to marrie then to giue occaſion of murther. Of this epiſtle Pope *Pius* the ſecond maketh mention, intreating of Germanie, and it was found in a libratie in Holland before *Luthers* time. *Bernard* the Abbot, who liued *Anno domini* 1150. complaineth of the wicked life of the clergie, in theſe words: *Epiſcopi & ſacerdotes huius temporis caſtitatis ſanctimoniam, ſine qua nemo videbit deum, tam in corde, quam in corpore quomodo ſtudent obſeruare? traditi in reprobum ſenſum faciunt quæ non*

Chryſoſt. tom. 5. quod regulares fœmi. tum viris cohabitant.

Hieron. ad virg. Demetriadem.

Saluianus lib. 5. de prouidentia.

Paralip. Abba. Vſperg. p. 414.

1. Cor. 7. 9.

Bernardus in concil. Romenſ.

non conueniunt. Quæ enim in occulto fiunt ab episcopis, turpe est dicere. that is, How doe the Bishops and Priests of this time keepe holy chastitie both in heart and bodie, without which no man shall see God: Being giuen vp into a reprobate minde, they doe the things that are not conuenient: for what things bee done of Bishops in secret, it is a shame for to speake. Againe, *Tolle de ecclesia honorabile connubium, &c.* Take from the Church honorable marriage, and the bed vndefiled, and thou shalt fill it full of whoremongers, incestuous persons, buggerers, and all kinde of vncleane ones. Againe, hee sheweth that there were very many, who abstayning from the remedie of marriage, fell afterwards into all kinde of wickednes. About that time, the Pope sent a Cardinall called *Ioannes Cremensis* into England, to dissolue Priests marriages, who in a synod hauing inueyed against their marriage, saying, that it was a shamefull thing, that a Priest should rise from his wife, to consecrate the body of Christ, was the same night after taken with a whore; as *Fabian* and other writers doe witnes. And I reade the same storie in an ould written booke, which I thinke was the storie of *Henrie Huntington*, where these words were added: *Celari non potuit, taceri non debuit.* i. It could not bee kept secret, and it ought not to be suppressed in silence. In the glosse vpon *Gratians* decrees it is said, that a Priest for simple fornication is not to be deposed from his benefice, and the reason is, because *Pauci sine illo vitio inueniuntur.* i. Few are found without that vice. *Robert Holket* an English man, & a Dominike Frier, who liued about the yeere of our Lord 1340. writeth of the Priests in his time in these words: *Sed probabilior, his diebus verificatur nimis illud Iob. cap. 3. Ecce qui seruiunt ei, id est, Domino, non sunt stabiles, & in Angelis suis reperit prauitatem. Sunt enim quidã de modernis sacerdotibus, Angeli Satanæ per discordiam: quidã Angeli Apostatici per superbiam: quidã incubi per luxuriam: & quidam Angeli abyssi per auaritiam:* i. But alas in these daies that saying of Iob cap. 3. is too true: Behold, they that serue the Lord, are not stable or constant, and in his Angels he hath found naughtines.

Supra. Cantica. Sermo. 66.

Bernardus de sustinenda persecutione. cap. 29.

Fabian. part. 7. cap. 229. fol. 154

Distinct. 81. Maximinus in glossa.

Rober. Holcet supra lib. Sapient. lect. 173.

For

For of the Priests of these dayes, some be Angels of Satan, by discord and contention: some Apostaticall Angels by pride: some be filthy spirits by riotousnes and vncleannes: and some the Angels of the bottomles pit, by couetousnes. Againe, *Hunc vilissimum deum (Priapum) excolunt non pauci sacerdotes moderni, discipuli illius magni Angeli de quo loquitur Paulus*, 2. *Cor.* 12. *Datus est mihi Angelus Satanæ, &c.* This most vile and filthy god *(Priapus)* not a few Priests of these dayes doe serue, being the disciples of that great Angell, of whom *Paul* speaketh 2. Cor. 12. The Angell of Satan was giuen vnto me, &c. *Auentinus* writing of Pope *Hildebrand*, called *Gregorie* the seuenth, who earnestly forbad Priests mariage saith: *Maxima pars sub honesto nomine castimoniæ stupra, incestus, & adulteria passim & impunè committunt*: that is, A great number of Priests, vnder the honest name of chastitie, committed euery where, and without punishment, Whoredome, Incest, and adulteries. Yea, what other great mischiefes were committed he there declareth. There is a treatise in the second tome of the Councels, intituled *Opusculum Tripartitum*, in the second part whereof are these words. *Tanta immunditia luxuriæ notoria est in multis partibus mundi, non solum in Clericis, sed etiam in Sacerdotibus, imo (quod horribile est audire) in prælatis maioribus*: that is, So great vncleanenes is notorious in many parts of the world, not onely in Clearks, but also in Priests, and (that which is horrible to heare) in great Prelates. *Panormitane* who liued *anno* 1431. and was a great doctor in the Councell of Basile, hauing shewed that the vow of continencie is not of the order of Priesthood, nor holdeth by the lawe of God, but is a constitution of the Church, addeth these words: *Credo quod pro bono & salute animarum, &c.* I beleeue that it were a holesome ordinance for the good and saluation of soules, to leaue it to their owne wils, that would liue continently, and merite more, and that they which could not containe, might marrie: because that experience doth teach, that a cleane contrarie effect doth follow of that law of continencie, for that now adaies they doe not liue spiritually, nor be cleane, but be

Idem ibidem.

Auentinus in Annalibus Boiorum lib. 5. pag. 564. excus. Ingolst. ad. 1554.

Concil. tom. 2. pag. 1002.

Panormita. parte. 3. de clericis coniuga. cap. cum olim.

defiled by vnlawfull copulation to their most grieuous sinne, whereas they might liue chastly with their own wife, as the Nicene Councell said. *John Gerson* in his time complained that some Cloysters of Nunnes were become stewes of strumpets and whores: his words be these: *Rumpe ſus oculos aperite, & inquirite, Si qua hodie Claustra monialium facta ſunt quaſi proſtibula meretricum.* *Mantuan* the Carmelite Italian Frier, who was an excellent learned man, and liued an hundred yeeres past, writing of this vow, and the fruites thereof saith thus:

John. Gerſon. Tom. 1. declar. defectuum virorum. Eccleſ.

Lib. 1. Faſtor.

Propterea leges quæ ſunt connubia contra,
Eſſe malas quidam perhibent: prudentia patrum
Non ſatis aduertit dicunt, quid ferre recuſet,
Quid valeat natura pati; cernicibus aiunt,
Hoc iugum ſuaue nostris imponere Chriſtus
Noluit: iſtud onus quod adhuc quàm plurima monſtra
Fecit, ab audaci dicunt pietate repertum.
Tutius eſſe volunt, qua lex diuina ſinebat,
Iſſe via, veterumque ſequi veſtigia patrum.
Quorum vita fuit melior cum coniuge, quàm nunc
Noſtra ſit, excluſis thalamis & coniugis vſu.

Mantuan here sheweth, first, that many in those dayes misliked that law of vowing single life. Secondly, that it had bred many monsters, that is to say, such as for their wickednes did leade a monstrous life. Thirdly, that the life of the auncient Fathers that liued in mariage, was better then of these which vowed chastitie. *Polidorus Virgilius* an Italian, and gatherer of the Popes Peter-pense here in England, writeth thus: *Illud tamen dixerim tantum abfuiſſe vt iſta coacta caſtitas illam coniugalem vicerit, &c.* Yet this I will say, that this enforced chastitie is so farre from excelling that chastitie of mariage, that no crime and sinne hath brought more shame to the order of Priesthood, more guilt to religion, nor more griefe to all good men, than that blot of the filthines of Priests. Wherefore peraduenture it were expedient, both for the Christian common wealth, and the estate of that order of Priesthood, that at the last the right of publike mariage were restored vnto Priests, which they

Polidor. Virg. de inuent. rerum. lib. 5. cap. 4

might

might holily vse, without infamie, rather then most filthily defile themselues with such a naturall vice. Such a looseness and filthines of life, this doctrine of vowing chastitie, and forsaking matrimonie hath brought forth: wherof much more might be alleaged, but this shall suffice. Vnto herevnto I will adde not only their practise, but also their doctrine of hauing *Lupanaria*, stewes, where whoredome is publikely permitted: for the restoring of which, Frier *Barns* preached at Paules Crosse in Queene *Maries* daies, and D. *Harding* calleth them necessarie euils. And if it were not the doctrine of the Church of Rome, to allow them, neither would they haue so long permitted them, nor *Sixtus* the fourth would haue built *Nouas Lupanar*, a noble Brothell house in Rome, as before I alleaged out of *Cornelius Agrippa*. In these places what filthines and ineest, and what murders were committed, God knoweth, and auncient men may somewhat remember. God saith, *There shall be no whore of the daughters of Israel, nor whore keeper of the sonnes of Israel.* Deu. 23. 17.

Confus. Apolog.

Another doctrine of theirs tending to loosenesse and wickednesse of life, is their doctrine of Popes pardons, whereby they falsely faine, that the Pope hauing the merites of Martyrs (which they cal the treasure of the Church) to dispense and bestow at his pleasure, hee can pardon whatsoeuer sinne men haue committed, and acquit and discharge them both *a pœna & culpa*: that is from the sinne and punishment, which vnmerciably their doctrine, then the death and passion of Christ can doe. What miserable mischiefe hath flowed from these pelting pardons of Popes, (from which the ruine of their kingdome hath iustly proceeded) I will declare out of the words of the Princes and estates of Germanie in their 100. grieuances exhibited to Gaietanus the Popes legate at Norenberg *anno* 1523. and printed at Colen, *anno* 1533. In the third grieuance be these words: *Illud importabile iam olim increbuit Romanarum indulgentiarum onus, &c.* That importable burden of Romish pardons hath now a long time increased, when vnder pretence of pietie, either for the building of Churches in

By Luthers dealing.

In Fasciculo rerum expetendarum fol. 177. Gravamen. 3.

Rome, or that the Bishops of Rome promised a voyage against the Turke, they sucked all the marrow of money from the simple and ouer credulous Germanes. And that which is much more to be regarded, by these deceits, and the publishers and Preachers of them, the true godlines of Christians is abolished, whilest they to broach the sale of these their buls, and pardons, giue praise vnto their wares, that by these bought pardons, great and strange offences both which be past, and that are to come, not onely of the liuing, but also of the dead, being in the fire of Purgatorie, (as these publishers of pardons call it) be pardoned, so that money be paide, and that it iingle in their right hand. And by the sale and merchandise of this ware, both Germanie of money is spoyled, and Christian godlines is extinguished, whilest euery one according to the quantitie, which he bestoweth vpon this ware, doth take vnto himselfe libertie and impunitie to sinne. Hence whoredome, incest, adulteries, periurie, murther, theft, robberies, vsure, and an whole heape of mischiefes haue proceeded, and taken their beginning. For what mischiefes will men be afraid to commit, when they be once perswaded, that they obtaine by money of these brokers and pardoning pedlers, licence and impunitie to sinne, not onely in this life, but also after their death? &c. By these words it doth euidently appeare, to what loosenes of life, and manifold mischiefes this doctrine did tend, which some Papists themselues confesse, to haue no warrant of the Scriptures, and other some affirme such pardons as be graunted for twentie thousand yeeres to be superstitious and fodlish. I might speake much of this matter, but at this time I will conclude it with two sayings, the one contained in a booke printed at Colen, anno 1531. intituled *Onus Ecclesiæ*, wherein after great complaint of these pardons, and of the wickednes that proceeded of them, he these words: *Illi autem indulgentiarum buccinatores omnimodam promittunt securitatem, quæ parit negligentiam, & negligentia offensam Dei.* that is, These publishers of pardons doe promise all manner of securitie, which breedeth negligence, and

negligence

[a] *Alphons. de cast. libr. 8. Duran. in lib. 4. dist. 20. quæst. 3. Anton. 1. parte summæ tit. 10. cap. 5. nilo.*

[b] *Iohn. Maior. in 4. sent. dist. 20. quæst. 2.*

Onus Eccles. cap. 15. fol. 26.

negligence the offence of God. The other is in the treatise I named before in the second Tome of the Conncels, called *Opusculum Tripartitum*, in these words: *Item habent breuia, quæ relinquunt in singulis parœbijs, in quibus continentur quædam indulgentiæ, quod autem boni viri, Si unquam de conscientia Papæ vel etiam alicuius boni viri, processerint, illa procedere*: that is, They haue also briefes which they leaue in euery parish, in which such pardons be graunted, that good men doe maruell, that euer they could proceede from the conscience of the Pope, or of any good man.

Opuscul. Tripart. part. num. 2. Concil. part. 3. pag. 1002.

The doctrine of the Popes dispensations to what loosenes and wickednes of life did it tend? First, hereby incest was committed, as before I shewed how Pope *Martin* 5. gaue a dispensation to one to marrie his owne Sister, *Ferdinandus* a King of Naples married his Aunt, and lately *Maximilian* the Emperors daughter was married to King *Philip* of Spaine her Vncle, of whom he begat this present King. These and many such other were not done without the Popes dispensation. So *Bonifacius* a Bishop of Germanie in one Epistle to Pope *Zacharie* sheweth, how a great man by the Popes dispensation married his Vncles widow. *Fabian* our English Chronicler, who liued somewhat before *Luther*, writeth that *Charles* the fift the French King did by the dispensation of Pope *Iohn* 22. put away *Blanch* his wife, because her mother was his Godmother, and afterward was by the same Pope dispensed with to marrie his Cosin Germaine. Many Kings, by meanes of such dispensation bought of the Pope for money, haue put away their lawfull wiues, & married others: as *Vladislaus* King of Hungary, *Ludouicus* the 12. the French King, &c. Yea I am ashamed to expresse what a horrible sinne Pope *Sixtus* 4. did dispense with, to be vsed in the hote moneths of Iune, Iuly and August, as writeth *Wesselus Groningensis* in his treatise of Pardons. They did dispense to keepe as many Benefices as one could get, so that Cardinals of Rome had some 200. some 300. Benefices, as I haue out of *Io. Gerson*, and *Nicholaus Clemangis* before declared. Hereof also that learned Earle of Mirandula *Io. Franc. Picus* complained in an

Philip. Cominæus.

Tom. 2. Concil. pag. 447.

Fabian. 7. parte in Charles 5. pag. 189. Vide Rob. Gaguinum lib. 8. fol. 133.

Micha. Ritius lib. 2. Rob. Gaguinus in Ludo. 12. Sabel. Ennead. 10. libr. 9.

an Oration to Pope *Leo* 10. in theſe words? *Sanctiſſime Pater, ne multa ab vno Sacerdotia, quibus annexa ſit animarum cura, poſſideantur: diſpenſatio (ita ſolet appellari) effecit, vt iam non multa, non plura, ſed innumera teneantur inutiliter, qui de diſcooperari quidem nec verum officio deſungantur. Hanc ego rerum diſſipationem non ego, ſed Bernardus vos ante ſeculis appellauit.* It was moſt godly prouided that one man ſhould not haue many Benefices whereunto cure of ſoules is annexed. But diſpenſation (for ſo it is called) hath brought to paſſe that many men haue not ſome, and many, but innumerable Benefices, which are not worthie to execute the office of a Deacon. This not I, but *Bernard* many ages paſt called a diſſipation. *Io. Gerſon*, hauing made mention of *Bernards* complaint, addeth theſe words? *Quid modo dicendum putabimus de rum facili, vt appellant, diſpenſatione per Papam & Prelatos ſuper iuramentis illicitis, ſuper votis rationabilibus, ſuper immenſa beneficiorum pluralitate, ſuper generali conciliorum non obſtantia, ſuper priuilegiorum & exemptionum commune ius priuantium conceſſione. Quis omnia denumeraret per quæ nunc vigor eccleſiaſticæ, imo & Euangelicæ diſciplinæ totus vere elanguit, emarcuit, euanuit?* What ſhall we think is to be ſaid now of ſuch eaſie diſpenſing by the Pope, and Prelates, concerning lawfull othes, reaſonable vowes, infinite plurality of Benefices, the generall infringing of Councels, and the graunting of priuileges and exemptions, which take away common rights. Who can number vp all, by which the whole ſtrength of Eccleſiaſticall and Euangelicall diſcipline is languiſhed, withered, and periſhed. Hereby it may ſufficiently appeare what diſſolution and looſenes of life hath proceeded from the doctrine of the Popes power in diſpenſing.

In faſciculo rerum expetend. ac fugiend. impreſſ. Coloniæ 1535. fol. 210.

Ex lib. 3. de conſideratione ad Euge.

Io. Gerſon tom. 1 de poteſt. eccleſ. conſider. 10.

What great miſchiefes and calamities haue comen of their doctrine concerning the Popes power in depoſing Emperours, Kings and Princes from their Crownes and dignities, no pen can expreſſe, nor any minde ſufficiently conceiue. Hereupon infinite bloudie battels haue beene fought, Cities ſacked, Countries waſted, and millions of people conſumed. As appeareth by y hiſtories of *Henry* 4.

Henry

Henry 5. *Fredericke* 1. and *Fredericke* 2. *Ludouicus Bauarus*, and many others. From hence came that fearefull faction of the Gibellines, holding with the Emperour; and the Guelfes, holding with the Pope: whereby not onely the Cities of Italy were diſtracted and in a manner waſted, but alſo the inhabitants of ſingular Cities were diuided amongſt themſelues, expelling, killing, and murthering one another. So that euen in Rome it ſelfe, thoſe two great families the Columnes being Gibellines, and the Vrſines, being Guelfes, haue fought one with another daily three moneths togethers. Here by the way the Chriſtian Reader may conſider, how vainly and falſely the author of that other lying and ſlanderous Libell, intituled *A Quarrom of reaſons &c.* glorieth that peace and tranquillitie finde harbour and intertainment onely in Catholike Realmes and Common-wealths: and that their Catholike religion euer bringeth with it, peace, quietnes, loue, friendſhip, plentie, and all kind of happines. Whereby he ſheweth his groſſe ignorance in hiſtories, which moſt plainly and plenifully ſhew the contrarie, and that it was with Chriſtian countries in time of Poperie, as *Azaria* ſaid, There was no peace to him that did go out and in, but great troubles were to all the inhabitants of the earth. For Nation was deſtroyed of Nation, and Citie of Citie: for God troubled them with all aduerſitie. But of this I will ſpeake no more at this preſent: hereafter God may giue an occaſion more largely to handle it.

Vide Platinam in Bonifacio 9.

Cæſen per Epitom. part. 4. lib. 5. pag. 94.

Reaſon 24. pag. 150.

2. Paral. 15. 5.

Moreouer, their doctrine of eaſie expiation and purging of ſinnes by a Prieſts abſolution, by buying the Popes Pardons, by hearing Maſſes, by procuring Dirges & Trentale, by ſprinkling holy water, by bearing *Agnus Dei*, and many ſuch other paltries, whereunto did it tend but to idolenes and wickednes of life, by incouraging them to commit that, which might by ſuch eaſie meanes be diſcharged? Whereunto did their doctrine of worſhipping Images tend, but to Idolatrie? whereof what calamitie hath come to the Chriſtian Common-wealth, by weakening and renting aſunder the Empire, and thereby ſtrengthening

cheming Infidels, I will not at this present shew. Whereunto doth their doctrine of keeping no oth nor faith with Infidels and Heretikes tend, but to cause periurie, and to take peace and tranquilitie from Countries? What feare-full plagues of God haue ensued hereof, might easily bee shewed. I will onely note one, namely that great ouerthrow which the Christians receiued at Varna by *Amurathes* the Turke, with whom *Vladislaus* the king of Polonia, and *Ioannes Huniades* hauing made an honorable and profitable peace, and confirmed the same with oathes and writings, Pope *Eugenius* 4. vrged them first by *Francis* the Cardinall of Florence, and afterward by *Iulianus* the Cardinall, to breake peace, and to renew warre. Whereat the Turke wondred, and in the heate of the battaile, as *Bonfinius* writeth, *Amurathes* tooke out of his bosome the writings of the peace and league, and looking vp to heauen said, *This is the league, O Iesus Christ, which thy Christians haue made, and confirmed by thy name, who haue falsified their faith giuen by thy name. If thou be God, as they say, auenge thy iniurie, and punish these false abusers of thy name.* After which words the victorie fell to the Turke, where *Vladislaus* the King was slaine, all the Polonians killed, the Nobles of Hungarie destroyed, *Iulianus* the Cardinall the Popes Messenger, and causer of that mischiefe in flight murthered. By which great ouerthrow, the power of Hungarie was so weakened, that afterward it was the easilier conquered by the Turke. This great calamitie came of their doctrine of keeping no oth nor league with Infidels and Heretikes, and of the Popes power in dispensing therewith. And what a hindrance of stablishing peace among Christian Princes it is at this day, any man of meane vnderstanding may easily consider.

Ponfin. Decad. 3. lib. 6. pag. 457.

Bonfin. Decad. 3. lib. 5. pag. 464.

Æneas Siluius Comment. in Europ. pag 399.

Now for as much as this man maketh so much of their deuotion and our dissolution and looseness of life, I will according to my promise before made, shew what holines the Popes haue inspired and breathed into the Cyte of Rome, where they reside, and into their owne Court. *Bernard* writeth of Rome in these words: *Quid non hodie scu-*

culis

vulis quam proteruia & faſtu Romanorum? gens inſueta paci, tumultui aſſueta. Gens immitis & intractabilis, vſq; adhuc ſubdi neſcia, niſi cum non valet reſiſtere: that is, What is so well knowne vnto ages as the frowardnes and pride of the Romanes? A people vnacquainted with peace, accustomed to tumult and trouble. A people cruell and vntractable, which will not as yet be subiect, but when it is not able to resist. And of the Court of Rome thus: *Curia bonos facilius recipere, magis quàm facere consueuit, &c.* The Court rather receiueth good men, then maketh them good. But if wee haue proued, that no good men haue become naught in it, then euill men haue become good: then such are to be sought, as neither decaying in them is to be feared, nor amending is to be wished, as being already perfect. Bernard. lib. 4. de consideral. Idem eodem lib.

Franciscus Petrarch, who lived in Rome, greatly complaineth of the abominations of Rome, and the Popes Court: *Quicquid vſpiam perfidiæ & doli, quicquid vllæ lenitiæ ſuperbiæ, quicquid impudicitiæ effrenatæq; libidinis audiſti aut legiſti, quicquid deniq; impietatis, & morum peſſimorum ſparſim habet aut habuit orbis terra, totum iſthic cumulatim videas, acernatim reperies, &c.* Whatsoeuer treacherie and deceit, whatsoeuer cruelty and pride, whatsoeuer vncleannes and vnbridled lust thou hast heard or read, finally whatsoeuer impietie the world now hath, or hath had, thou maist see it and finde it wholy in full heape and measure there. For I neede not speake of couetousnes and ambition, of the which the one hath there set the throne of her kingdome, from whence she might rob and spoile the world; and the other dwelleth no where but there. I would the learned reader would reade the rest of that 19. Epistle, and the next Epistle following, and see how hee painteth forth the abominations of Rome, and the Popes Court, which would be too long and tedious for me to write. Fitem *Mantuan* (of whom I made mention before) writeth thus of Rome: Anno 1370. Epiſt. 19.

Si quid Roma dabit, nunquam dabit, accipit aurum,
Verba dat. Heu Roma tuus ſola præmia regnat:
Exilium virtus patitur. Eclog. 5.

If Rome giue any thing, it giueth trifles; it receiueth gold, and giueth words: Alas onely money doth raigne in Rome, vertue is banished out of Rome.

Againe.

Lib.1.Sibarum. *Viuere qui sancte cupitis discedite Roma;*
Omnia cum liceant, non licet esse pium. i.

You that desire to liue godly depart ye from Rome, whereas all things are lawfull there, it is not lawfull to be a godly man there.

Againe.

Lib.2.Fastorū. *I pudor in villas, si non patiuntur eosdem*
Et ville vicias: vrbs est iam tota Lupanar. i.

Depart honestie into villages, if they also be not infected with the like filthie impostumes. The citie (meaning Rome) is wholy become a Stewes. Many such other complaints he hath which I omit. *Palingenius* another Italian Poet and Papist saith:

Marcel.Paling. in Capricorno. *Atque rogant, quidnam Romana ageretur in vrbe.*
Cuncti luxuria atque gula, furtisq; dolisq;,
Certatim incumbunt, nostrq; est sexus vtriq;. i.

They aske what is done in the citie of Rome. All are wholy giuen to riot, to gluttonie, to theft, to deceit, and to Sodomitrie.

Andrew Boord in his Breuiarie of health named Extrauag.cap.2 *Andrew Boord* Doctor of Phisicke and a popish Priest writeth thus of Rome: And shortly to conclude, I did neuer see no vertue nor goodnes in Rome, but in Bishop *Adrians* dates, which would haue reformed diuers enormities, and for his good will and pretence he was poysoned within three quarters of a yeere after hee did come to Rome, &c. Againe, And now to conclude, whosoeuer hath been in Rome, and hath seene their vsuage there, except grace doe worke aboue nature, hee shall neuer bee good man after, &c. *Catherine Senensis* that holy woman, whom *Pius* 2. canonized for a Saint, because she was his countrie woman, talking with Pope *Gregorie* the 11. complained, as *Antonimus* the Archbishop of Florence writeth, that in the Court of Rome where should be a delicate paradise of vertues, she found a [b] stinke of hellish vices. And

Ibidem.

Antoni.part.3. titul.23.cap.14. § 13.fol.224.

[b] *Factorem infernalium visionū.*

of

of the ſame Court *Æneas Siluius* himſelfe a Pope writeth thus; *Nihil eſt quod abſq; argento Romana curia dedat. Nam & ipſa manus impoſitiones, & ſpiritus ſancti dona venduntur. Nec peccatorũ venia niſi nummatis impenditur:* that is, The Court of Rome graunteth nothing without money: for euen impoſition of hands, and the gifts of the holie Ghoſt are ſold. Forgiuenes of ſinnes is not graunted but to them that haue money. Againe, *Quid eſt Romana curia his qui ſummam tenent, niſi turpiſſimum pelagus ventis vndiq; duriſſimis tempeſtatibus agitatum? A maritia ibi atque inuidia procella vix quenquam intactum preterit:* that is, What is the Court of Rome in them that be the chief, but a moſt filthie ſea on euery ſide toſſed with winds and ſtrong tempeſts? The ſtorme of couetouſneſſe and enuie doth there ſcarſely leaue any one vntouched. And becauſe this man complaineth ſo much of our diſſolution and looſenes of life: I will adde hereunto a few complaints of ſome Papiſts, of the great and generall diſſolution, looſenes, and prophanenes of life of former ages, when Poperie moſt floriſhed. The ſame *Æneas Siluius* who liued aboue eight ſcore yeeres paſt writeth vs: *Vſq; adeo apud homines noſtri ſeculi diuina & humana perierunt:* that is, So greatly both diuine and humane things bee periſhed with men of our age. Againe, *Quid magis Barbarum quàm rapto viuere, & omnem æquitatem, omnemq; religionem proculcare, quem Italicum morem eſſe videmus?* that is, What is more barbarous then to liue by robberie, and to tread vnder feete all equitie and religion, which wee ſee to be the manner of Italy? Againe, *Quod cum ſingulari mœſtitia referimus, ſtatuum omnium & ſexuum omnium religionem, fidem, & vrbanos mores in populo Chriſtiano adeo à iuſtitia tramite declinaſſe, quod diuinam non ceſſant irritare & prouocare vindictam:* that is, The religion, faith, and ciuill manners of all eſtates and ſexes (which with great griefe I declare) is ſo declined from iuſtice, that they ceaſe not to prouoke the vengeance of God. Againe, *Nulla inter nos concordia, nulla obedientia eſt, neque ſpirituali, neque temporali paremus capiti. Iacet ſpreta religio, iuſtitiæ nullus honos, fides pene incognita:* that is, There

Æneas Siluius epiſt. 66. p. 554.

Idem epiſt. 188. pag. 763.

Hiſtor. de Europa cap. 21. p. 763 Comment. in dicta & facta Alphonſi.

Epiſt. 128.

Epiſt. 398.

is neither concord nor obedience. Wee obey neither the spirituall, nor temporall head. Religion lieth despised, righteousnesse not honoured, faith is in a manner vnknowne. *Platina* who was the Popes Secretarie, and liued at the same time, in many places greatly complaineth of the horrible corruption of life, both in the Priests and people in those daies: *Quanta sit anarchia sacerdotum &c.* How great couetousnes of Priests, and especially of those that be in chiefest authoritie; how great treacherie, how great ambition and pompe, how great pride and idlenes, how great ignorance both of themselues, & of Christian doctrine, how little religion, and the same rather fained then true, how corrupt manners to bee detested in prophane and secular men; I need not declare, which they themselues doe openly professe, as though they sought praise thereby. Beleeue me, the Turkes more cruell enemie of Christ is then *Diocletian* or *Maximinian* will come (I would I might be a false Prophet) and euen now knocketh at the gates of Italie. The like complaints hee hath in many other places in *Dionysio* 1. in *Bonifacio* 5. in *Stephano* 3. in *Gregorio* 4. &c.

Platina in Marcello 2.

Petrus de Aliaco a Cardinall of Rome, in his treatise concerning the reformation of the Church exhibited to the Councell of Constance *Anno* 1413. hath these words: *Adhibenda esset correctio circa mores ecclesiasticorum, qui iam nimis (proh dolor) sunt corrupti ira, gula, luxuria, pompa, prodigalitate, otio, & aliis generibus, quod cedit in grave laicorum scandalum*: that is, A reformation were to be had about the manners of Ecclesiasticall persons, who now (which is greatly to be lamented) be so much corrupted by anger, gluttonie, riot, or vncleannes, by pompe, prodigalitie, idlenes, and other kinds of vices, which redoundeth to the great scandall and offence of lay men. That noble and learned Earle of *Mirandula*, in his Oration to Pope *Leo* the tenth and the Councell of Laterane concerning the reformation of manners, hath these words: *Apud plerosq; religionis nostræ primores, ad quorum exemplum componi atque formari plebs ignara debuisset, aut nullus, aut certe exiguus*

Petr. de Aliaco Card. in tract. verum expectand. ac fugiend. Coloniæ excus. Anno 1535. fol. 207.

Ibidem 209.

Dei

Dei cultus, nulla bene viuendi ratio atque inſtitutio, nullus pudor, nulla modeſtia: iuſtitia vel in odium, vel in gratiam declinauit, pietas in ſuperſtitionum pene procubuit; palamq; omnibus in hominum ordinibus peccatur, ſic vt ſæpenumero virtus probis viris vitio vertatur, vitia loco virtutum honorari ſolent, &c. that is, With moſt of the chiefe of our religion, to whoſe example the ignorant people ſhould conforme their liues, there is either no worſhip of God, or ſurely very little, no manner nor order of good life, no ſhamefaſtnes, no modeſtie: iuſtice is turned either into hatred or into fauour, godlines in a manner into ſuperſtition. All ſorts of men doe ſo openly ſinne, that oftentimes vertue is made a reproch in good men: and vices be honoured in place of vertues, &c. The learned reader may there reade of other horrible ſinnes that then raigned, which I am aſhamed to vtter. If I ſhould ſet downe many other complaints of the horrible and vniuerſall wickednesse that raigned in Poperie, I ſhould be too tedious, I will end it with the complaint of one *Bredenbachius*, who was Deane of the Church of Mentz in Germanie in ỹ time of *Charles* the 4. about *Anno* 1370. in theſe words: *Receſſit lex à ſacerdotibus &c.* i. The law is departed from Prieſts, iuſtice from Princes, counſell from the Elders, faithfulnes from the people, loue from parents, reuerence from ſubiects, charitie from Prelates, religion from Monkes, honeſtie from young men, diſcipline from Clerkes, learning from teachers, ſtudie from ſchollers, cheerie from iudges, concord from Citizens, feare from ſeruants, fellowſhip from Countermen, truth from Marchants, vertue from Noblemen, chaſtitie from Virgins, humilitie from widowes, loue from the married, and ſhamefacednesse from the poore. O times, O manners, moſt troubleſome and miſerable times, reprobate and wicked manners both of the Clergie and of the people! Here by this man & others who ſo much accuſe our manners & the ſe times, may ſee what hath bin the eſtate of the Church, & manners both of the Prieſts & people heretofore when Poperie moſt florished; & thereby may diſcerne with whom diſſolution & looſenes of life do moſt raigne.

Bredenbach in ſua peregrinationis hiſtoria.

The

The Pamphlet.

The Protestants make God the author of sinne, the onely cause of sinne, that man sinneth not, that God is worse then the Diuell.

5. Article.

WHosoeuer defendeth that God commaundeth, perswadeth, vrgeth, impelleth to sinne, maketh God the cause of sinne.

[a] Calvin. lib. 1. Institu. cap. 17. §. 11. & cap. 18. §. 4. & lib. 3. cap. 23. §. 7. 8. 9. Quintinus serm. de providentia. Beza Aphoris.

a But all Protestants say that God commaundeth, perswadeth, vrgeth, impelleth to sinne: Ergo.

The Protestants make God the cause and author of sinne.

The Maior I proue: for if God perswade or impell men to sinne, as for example: Iudas *to sell Christ, Saint* Peter *to deny Christ, the Iewes to crucifie Christ: questionles he intended the sacriledge of Iudas, the negation of* Peter, *the murder of the Iewes: and this much more effectually then* Iudas, Peter, *or the Iewes. For who can resist his impulsion? or who can frustrate his intention?* Voluntati eius quis resistet? *Who is able to oppose himselfe against his will? yet what man is he, that in conscience were not bound to conforme his will vnto the will of God, who is the author of all good wills, and the first rule and square of all regular wils.* Iudas, Peter, *and the Iewes, if they had followed the motions of God, who could haue blamed them, for following him, who could not erre in impelling, nor sinne in perswading them?*

But some will say, that God moued them for a good end: videlicet, the redemption of man, and they intended an ill end: to wit, Lucre, *reuenge, or some other finister effect. Yet this shift will not salue the sore, for euill may not be done, that good may follow.* Non sunt facienda mala vt inde veniant bona: Rom. 3. vers. 8. *For otherwise a man might steale to giue almes, be drunke for experiment, commit aduoutrie to beget children.*

Moreouer why might not Iudas, Peter *or the Iewes, intend that*

that good end which God intended, and yet haue ſould, denied, and crucified Chriſt conforming their intentions to his, they being inſtruments and he the firſt mouer?

Againe it cannot be ſaid: but that God indirectly, and moſt effectually intended their ſinnes; for he that intendeth any effect wherewith another effect is neceſſarily conioyned, conſequently intendeth it: as for example. He that intendeth to burne a ſhip in the midſt of the ſea, intendeth conſequently the death of all the men which be in her. In like manner, if God intended that Iudas *ſhould ſell Chriſt, vnto which action ſinne was neceſſarily adioyned, conſequently God intended the ſinne as well as the ſelling.*

The Minor is to too euident. For the Proteſtants deride Gods permiſſion, they ſay that all his actions are energeticall, or effectuall: they daſpmately auer, that Paules *conuerſion, and* Dauids *aduoutrie, were in like manner the workes of God: And as he elected ſome to glorie, before the preuiſion of workes; ſo he reiected ſome from glorie before the preuiſion of ſins. Here hence I infer that according to the Proteſtants principles, God is moſt properly the author of ſinne, becauſe he impelleth moſt effectually thereunto.*

Next that he is the only author of ſinne, for that he inforceth men vpon neceſſitie to ſinne, and they as inſtruments follow the motion of their firſt cauſe.

Againe, that man ſinneth not; for where there is neceſſitie of ſinning, there is no ſinne, for ſinne is free or no ſinne: beſides, how can man ſinne in conforming his will with Gods will?

Finally, God is worſe then the diuell: for that the wickednes of the diuell, principally conſiſteth in mouing, perſwading, and inducing of men to ſinne: the which by the Proteſtants confeſſion, God performeth more effectually then the diuell, becauſe the motions of God are more forcible, and leſſe reſiſtable, then the illuſions or ſuggeſtions of the diuell.

Many ſinnes moreouer are acted without the temptations of the diuell, ſome of ignorance, ſome of paſſion, but none without the motions of God: ſo that God is worſe then the diuell, both in cauſing a greater multitude of ſinnes then the diuell, and in the

forcible manner of causing sinnes, which the diuell cannot attaine vnto. The which doctrine is as good a ground for Atheisme as euer hell could deuise: for were it not much more reasonable to say there were no God at all, then to beleeue there were such a God, as commaundeth, perswadeth, vrgeth, impelleth men to sinne; and yet for the same sinnes will torment them with the inexplicable paines of hell.

Answere.

Luk. 18. 2. *Apocal.* 12. 10. *Iohn.* 8. 44.

THis man sheweth himselfe to be like to the vnrighteous iudge, who neither feared God, nor reuerenced man; or rather like him that is a slaunderer of Gods Saints, and a lyar, and the father of lies. For the Minor or assumption of this syllogisme, that all Protestants say, that God commaundeth, perswadeth, vrgeth, and impelleth men to sinne, is as true, as that is, that Catholikes in England be wrapped in beares skinnes, and cast vnto dogges to be deuoured, which was published in Rome by a printed booke, and set out in tables, confirmed with Pope *Gregorie* the 13. priuiledge. The which as all men know to be a false malitious slaunder, to discredit our gracious Queenes mercifull and good gouernment: so is this also to defame the teachers of Gods truth. For if this man or any of his partners can proue, that either all Protestants, or any learned Protestant doth say, that God commaundeth, perswadeth, vrgeth, and impelleth to sinne, then will I yeeld vnto him, not onely in this, but in all other matters of religion. If this cannot be shewed, as most certainly it cannot, what a shameles man is this, to vtter such a grosse and palpable lye, as euen a blind man may (as it were) feele it with his fingers: and in what miserable estate be those simple ignorant soules, which credit such lying spirits. But this is the iust iudgement of God against them that receiue not the loue of the truth, that they might be saued, to send them strong

In a booke intituled *Eccles. Anglicanæ Trophea*, printed in Rome 1584.

2. *Thes.* 2. 10.

delusion,

deluſion, that they ſhould beleeue lies. As touching the matter, we beleeue with our hearts, and confeſſe with our mouthes, that God tempteth no man to euill and ſinne, but euery man is tempted, when he is drawne away by his owne concupiſcence, and is intiſed: and that euery good gift and euery perfect gift is from aboue, and commeth downe from the Father of lightes, with whom is no variablenes, neither ſhadow of turning. Whereby Saint *Iames* meaneth that God is in ſuch ſort good, and ſo the giuer and author of good things, that there is no change or alteration with him, and therefore is the giuer of all good gifts and graces, and neuer of any euill. And we ſay with the Prophet *Dauid: Thou art not a God that loueth or willeth wickednes, neither ſhall euill dwell with thee.* And with Saint *Iohn, God is light, and in him is no darkenes.* And as there is no darkenes, that is to ſay, ignorance and wickednes in God; ſo is he not the author thereof, neither doth he commaund, perſwade, vrge, or impell vnto it. *Fulgentius* ſaith: *Iniquitas igitur quia in Deo non eſt, vtique ex Deo non eſt:* that is, Becauſe iniquitie is not in God, therefore it is not of God. Theſe blaſphemies we deny and defie, neither doe *Caluine* or *Beza* in the places by him quoted, or any where elſe affirme them. What is it then that they ſay? They ſay, that there is nothing done by any, neither vniuerſally, nor particularly, but by the ordinance of God, no not thoſe things excepted, which be euill and to be deteſted, not in as much as they be ordained of God, who is alwaies good and iuſt: but in as much as they be done by the diuell, and other wicked inſtruments. So that we ſay, that the power and prouidence of God (who maketh the light to ſhine out of darkeneſſe) doth ſo cooperate and worke with the euill actions of wicked men, and doth ſo direct them to the execution of his holy ordinance, and iuſt iudgements, that the ſame, as they be done and directed by God, be pure and holy, and as they be committed of man be wicked and abominable. *Ioſephs* brethren did wickedly, and of malice ſell him into Ægypt for a

Iames 1.13.

Pſalm. 5.8.

1. *Iohn* 1.5.

Lib. 1. *ad Monimum.*

Beza Aphoriſ. 1

2. *Cor.* 4.8.

Gen.45.7. slaue: yet *Ioseph* saith: *God sent me before you to preserue your posteritie in this land, and to saue you by a great deliuerance. Now then you sent not me hither, but God, who hath*
Chap.50.20. *made me a father vnto Pharaoh.* And againe, *When ye thought euill against me, God disposed it to good.* Here God did neither commaund, perswade, nor impell *Iosephs* brethren to sell and send him into Ægypt: yet his omnipotent hand was in that action to turne it vnto good. So when the Chaldeans and Sabeans tooke away *Iobs* Oxen and Camels, and slew his Seruants, they were vrged and im-
Iob.1.21. pelled thereunto by the diuell: yet *Iob* saith; *God hath giuen, and God hath taken, blessed be the name of God.* To this spoiling of *Iobs* goods, God did not commaund, perswade, vrge, or impell the Chaldeans and Sabeans; yet the same was not done without his prouidence and ordinance, who turned the same to his glorie, in prouing and purging *Iob* in the furnace of affliction, in making him a paterne of patience to all posteritie, and in teaching men thereby not to iudge of men by outward afflictions and aduersities, whereunto both the faithfull and wicked be subiect. So in the examples here set downe, the diuell put into the heart of *Iudas* to betray Christ, and impelled the Iewes to
Act.2.23. & 4.28. crucifie him; yet he was deliuered to them by the determinate counsell and foreknowledge of God, to doe whatsoeuer the hand and counsell of God had determined before to be done. Thus these things which were done against
Enchir. ad Laur. cap.100. the will of God, were not done (as Saint *Augustine* saith) beside or without the will of God, that is, they were done against the commaundement and will of God reuealed in his word, yet not without the eternall purpose, counsell, and decree of God. And the same being most wickedlie committed by man, God turned and directed them to the endlesse praise of his mercie, and the eternall saluation of
Augustl. epist. 48. ad Vincent. pag.109. his elect. So Saint *Augustine* saith: *Cum ergo & pater tradiderit filium suum, & ipse Christus Corpus suum, & Iudas Dominum suum, cur in hac traditione Deus est pius, & homo nexus, nisi in re vna quam fecerunt, cum sit non vna est ob quam*

fecerunt:

fecerunt: that is, Whereas both the Father gaue his ſonne, and Chriſt gaue his owne bodie, and *Iudas* gaue or betrayed Chriſt, why in this giuing is God holy, and man guiltie, but that in one thing which they did, there was not one and the ſame cauſe wherefore they did it. This is not to doe euill that good may come of it: for all actions as they are of God are good and righteous. *For if a good tree cannot bring forth euill fruite* as our Sauiour Chriſt ſaith, how much leſſe can God who is the author of all goodnes, and euen goodnes it ſelfe, bring forth euill actions. Matth. 7. 18.

Neither doth God directly or effectually intend the ſinne of men, nor their damnation, but his owne glorie, which ſhineth not onely in the manifeſtation of his mercie towards the faithfull and godly, but alſo in the declaration of his iuſtice againſt the wicked and reprobate. The ſimilitude of intending the burning of a ſhippe, and conſequently the death of them that be in it, will not here hold. For God (as I haue ſaid before) doth intend neither the ſinne nor perdition of man, but his owne glorie, and the execution of his iuſt iudgements. Your owne Angelicall Doctor *Thomas Aquinas* to the like ſimilitude of drowning a ſhip anſwereth thus: *Ad tertium dicendum, quod ſubuerſio nauis attribuitur nauta vt cauſæ, ex eo quod non agit quod requiritur ad ſalutem nauis: ſed Deus non deficit ab agendo quod eſt neceſſarium ad ſalutem, inde non eſt ſimile.* i. To the third wee ſay, that the drowning of a ſhip is attributed to the Marriner as the cauſe thereof, becauſe he doth not that which is requiſite for the ſafetie of the ſhip: but God faileth not from doing that which is neceſſarie vnto ſaluation: whereupon this is not like. So in burning a ſhip, malice in man is the cauſe thereof: but there is no malice in God, neither doth he deſire the death of him that dieth, but the execution of his iuſtice. Yet it is true which *Auguſtine* ſaith: *Deus operatur in cordibus hominum ad inclinandas voluntates eorum quocunq; vult ſiue ad bona pro ſua miſericordia, ſiue ad mala pro ſuorum meritis iudicio vtiq; aliquando aperto, aliquando occulto, ſemper autem iuſto.* i. God worketh in the hearts

Thom. Aquin. part. 1. ſumma queſt. 49.

Ezech. 18. 32.

Auguſt. de gratia & lib. arbitr. cap. 22.

hearts of men to incline their wils to whatsoeuer he will, either to good things by his mercie, or to euill for their deserts, by his iudgment, which sometime is open, and sometime secret, but alwaies iust. And which *Fulgentius* saith: *Deus licet auctor non sit malarum cogitationum, ordinator est tamen malarum voluntatum, & de malo opere cuiuslibet mali, non desinit ipse bonum operari.* i. Although God be not the author of euill cogitations, yet is hee the orderer of euill wils: and of the euill worke of euery euill man, he ceaseth not to worke a good worke. Therefore these wonderfull workes of God whose iudgements are vnsearchable, and waies past finding out, are not curiously to be discussed, but reuerently to be adored. For, *O man what art thou that pleadest against God?* In the probation of his minor, he first vntruly (according to his custome) saith, that wee deride Gods permission, the which is false: for we neither deride, no deny Gods permission. God said to *Abimelech: I kept thee also that thou shouldest not sinne against me: Non permisi te vt tangeres eam:* therefore I haue not permitted thee to touch her. Againe, God permitted him not to hurt me. But we say, first, that God permitteth not sinne *inuitus*, against his will, but of his will: for els he were not omnipotent. Secondly, that he doth not onely permit sinnes, but also by his infinite wisedome, and almightie power, draweth good out of them, and directeth them to his glorie. So S. *Augustine* saith: *Hoc quippe ipso quod contra Dei voluntatem fecerunt, de ipsis facta est voluntas eius, &c.* In that thing which they haue done against the will of God, the will of God is done in them. Therefore the workes of the Lord are great, and are to be sought out of them that loue them. So that by a wonderfull and vnspeakeable manner, that is not done without his will, which is done against his will: because it could not be done, vnlesse he did permit it: *nec vult nolens sinit, sed volens*, neither doth he permit it against his will, but with his will. Neither would he being good, permit euill to be done, vnlesse hee being omnipotent, could also of euill doe good. S. *Hierome* saith: *Dica quicquam*

Fulgentius ad Monimum lib. 1.

Rom. 11. 33.

Rom. 9. 20.

Genes. 20. 6.

Ibid. cap. 31. 7.

August. ad Laurent. cap. 103.

Psal. 111. 2.

quam sine te fieri, ô Domine Deus, & te nolente tantum posse impium? Hoc sentire blasphemum est. Quum itaque tu sis universitatis rector & Dominus, tu necesse est facias, quod sine te fieri non potest. i. Shall I say that any thing is done without thee O Lord God, and that the wicked can doe so much thou being vnwilling? To thinke this is blasphemous. Seeing therefore thou art the ruler and Lord of the world, thou must needs doe that, which cannot be done without thee. Wee say indeede that Gods workes be energeticall and effectuall not onely in the faithfull, but also in the wicked and reprobate, whose [a] hearts he hardeneth, [b] and eyes blindeth, [c] whom he giueth vp to a reprobate minde, [d] and to whom hee sendeth a strong delusion to beleeue lies. These be Gods iust iudgements, wherby he punisheth the wicked, who yet are not impelled or coacted of God to these sinnes, but willingly harden their owne hearts by the deceit of sinne, shut their eyes that they may not see, giue vp their members seruants to vncleannes and iniquitie, and delight in delusions, and in beleeuing lies, as Papists now doe. We doe not desperatly auerre, but you doe falsely and impudently affirme, (but we teach) that *Pauls* conuersion, and *Dauids* adulterie, were in like manner the workes of God. This shamelesse saying you haue picked out of *Campians* reasons, out of which you haue like a goodly Rapsodist gleaned a great part of this lying Libel, but you cannot shew it in the writing of any Protestant. This is *calumniari, & non ratiocinare*, to slaunder, and not rightly to reason. But you know your friends and fauourers will beleeue you, though it be neuer so false. And you haue learned that lesson, *Audacter calumniare, semper aliquid adhæret*. We say that *Pauls* conuersion was a worke of Gods mercie, agreeable to his will reuealed in his word: *Dauids* sinne of adulterie was a work which he hateth and repugnant to his reuealed will. God wrought mightily in *Paul* by his holy spirit, in conuerting his heart, in drawing him out of darknes, and in making him of a persecuter, a preacher of his Gospell, and a minister of his mercie. God did not

Hieron. in Habac. cap. 1.

[a] *Exod.* 4. 21. *Rom.* 9. 18.
[b] *Iob.* 12. 40.
[c] *Rom.* 1. 28.
[d] 2. *Thess.* 2. 11.

Rom. 6. 19.

Rationis 8.

not so work at that time in *Dauid*, but left him to himselfe, to be tempted, drawne away, and ouercome of his owne corrupt concupiscence: yet wee say, that God did draw good out of that sinne of *Dauid*, in making him a patterne of true repentance, and example of Gods mercie to forgiuing his sinnes, and thereby teaching vs to walke warily, and flee carnall securitie. For if so excellent a man, that was according to Gods heart, did so fouly and fearefully fall, what may fall vnto vs, if we walke not circumspectly, and pray not feruently to God to vphold vs with his hand, and to guide vs with his holy spirit.

Touching Gods permission, you write as though you neither did know what we teach, nor regard what your selfe doe write. Doe we teach that God elected some to glorie before the preuision of workes, and reiected some from glorie before the preuision of sinnes? You shall find this false assertion in our bookes, when you finde the former shameles slaunder. We do not teach that God elected any to glorie before he did foresee their workes. For from euerlasting, he (to whom all things be present) did foresee both the good workes of his elect, and the wicked workes of the reprobate. But this we say, that the foundation and cause of Gods election and reprobation is not his prescience, and foreseeing of the good workes of the one, and the wicked workes of the other, but his owne purpose, will, and pleasure, and that good workes be not causes of Gods election, but fruits and effects of it. Saint *Paul* saith:

Rom. 9. 11. *Before the Children were borne, and when they had neither done good, nor euill, that the purpose of God might remaine according to election, not by workes, but by him that calleth, It was said to her, The elder shall serue the younger: As it is written, I haue loued Iacob, and haue hated Esau.* Againe, *He*

Ephes. 1. 4. *hath chosen vs in Christ before the foundation of the world, that we should be holy and without blame before him in loue:*

5. *Who hath predestinate vs, to be adopted through Iesus Christ*

11. *in himselfe, according to the good pleasure of his will, in whom also we are chosen, when we were predestinate according to the*

purpose

purpoſe of him, which worketh all things after the counſell of his owne will. Againe, *God hath ſaued vs, and called vs with an holy calling, not according to our workes, but according to his owne purpoſe and grace, which was giuen to vs through Chriſt Ieſus before the world was.* Where we may ſee that the foundation and cauſe of Gods election is his owne will, pleaſure, and purpoſe, and not the foreſeeing of our workes. Saint *Auguſtine* ſaith: *Quod ſi futuros eorum mores dicitur diminuiſſe diſcreuiſſe iudicium, profectò illud euacuabitur quod præmiſit Apoſtolus dicens, &c. i.* But if it be ſaid, that the iudgement of God did diſcerne the manners of *Eſau* and *Iacob* which afterward would be, then ſurely that which the Apoſtle ſaid before, ſhall be made fruſtrate and in vaine, *Not of workes, but by him that calleth, it was ſaid, The elder ſhall ſerue the younger.* For he ſaith not, by the workes paſt, but hauing ſaid generally, *Not by workes*, he would thereby haue vnderſtoode workes both paſt and to come: workes paſt, which were none; to come, which as yet were not. *Iacob* was predeſtinate a veſſell vnto honour, becauſe not by workes, but by him that calleth, it was ſaid, *The eldar ſhall ſerue the younger.* Againe, *Nam quid eſt quod ait Apoſtolus, ſicut elegit nos in ipſo, &c. i.* For what is that which the Apoſtle ſaith, *As he hath choſen vs in him before the foundation of the world.* The which if it be therefore ſaid, becauſe God did foreſee that they would afterward beleeue, and not that he would make them to beleeue, againſt this foreſeeing the ſonne ſpeaketh, ſaying, *You haue not choſen me, but I haue choſen you.* A little after he ſaith: *Elegit ergo Deus fideles, ſed vt ſint, non quia iam erant: i.* God hath choſen the faithfull, that they might be, & not becauſe they now were. Againe, *Vt eſſemus ſancti & immaculati: Non ergo quia futuri eramus, ſed vt eſſemus: i.* That we might be holy and without blame, therefore not becauſe we ſhould be, but that we might be. Againe, *Quos elegit, &c. i.* Whom hee hath choſen before the foundation of the world, by the election of grace, not of workes, either paſt, or preſent, or to come: for then grace were no grace. Thus Saint *Auguſtine*

2. *Timoth.* 1. 9.

Auguſt. lib. de Predeſtina. & gratia. cap. 7.

Auguſt. lib. 1. *de prædeſtin. Sancto. cap.* 17.

Ibid. cap. 18.

Auguſt. libr. 6. *contra Iulian. cap.* 8.

ſtine

stine sheweth, that Gods election is not his prescience and foreseeing of workes to come, but his owne grace, good pleasure and purpose.

Now I come to your illations which vpon these false assertions you falsely inferre. To the first I answere, that God impelleth no man to sinne, and therefore God is not the author of sinne. Secondly, God inforceth not men vpon necessitie to sinne, but they sinne willingly, and by the instigation of the diuell, who worketh in the children of disobedience: therefore God is not the author of sinne. In your third inference, where you say, that sinne is free, or no sinne: belike you hold with *Pighius*, and some other Papists, that originall sinne is no sinne: for it is not free for vs to be without it. And whereas you aske, how man can sinne, in conforming his will with Gods will: I answere, that they that sinne, doe not conforme their will to Gods will, but doe disobey it, and oppose themselues vnto it. This is the will of God (saith Saint *Paul*,) your sanctification, and that ye should abstaine from fornication. Finally, for as much as you can neuer shew, that it is the Protestants confession that God moueth, perswadeth, and induceth men to sinne, therefore you make a false and blasphemous collection, for the which the Lord rebuke thee Satan. Lastly, whereas you thus charge vs to hold, that God is the author of sinne, I would desire you to shew, where we doe write more hardly of this matter, then *Iohn Fisher* Bishop of Rochester hath written hereof, whose words be these: *Neutrum sane potest sine Deo, nec ad bonum se parare, neque malum opus facere. Neque enim adulter absque generali fluxu Dei, potest adulterandi facinus committere: sed neque postquam ipsum admisit, sine speciali auxilio Dei conari valebit vt resurgat:*). Man can doe neither without God, neither prepare himselfe to good, nor doe that which is euill. For the adulterer can neither commit adulterie without the generall influence of God, nor after he hath committed it, can hee endeuour to rise without the speciall helpe of God. And againe: *Nam quantum ad substantiam actus,*

1. *Thes* 4. 3.

Iohn. Roffens. assert. Luther. confut. artic. 36. pag. 339.

actus, etiam operibus malis cooperatur Deus. Neque tamen recte quisquam Deo peccatum imputabit, quia tametsi cooperetur Deus ad substantiam actus, non tamen ipsam defectionem operatur, sed hoc agit sola voluntas. As touching the substance of the acte, euen God doth cooperate or worke with euill workes: yet may not any man rightly imputé sinne vnto God, for although God doth cooperate to the substance of the deede, yet he doth not worke the defect of the deede, but onely mans will doth that. Either shew where we haue written more hardly hereof, or else condemne this Bishop, and Martyr for the Popes cause with vs. I trust you will not say, that hee taught Atheisme, which is so rife in Rome, as I haue before shewed, &c. *Idem ibidem. pag. 340.*

The Pamphlet.

That faith once had may be lost.

6. Article.

Whosoeuer leeseth his charitie, leeseth his faith.

But Dauid *when he killed* Vrias *lost his charitie.*

Ergo, Dauid *when he killed* Vrias *lost his faith.*

The Maior is a principle vndoubted of in the schooles of Protestants: for they peremptorily affirme that true faith (such as was in Dauid *one of Gods elected) can no more be seuered from charitie, then heate from fire, or light from the sunne, and therefore if* Dauid *killing* Vrias, *lost his charitie, no doubt but therewithall he lost his faith.*

The Minor I proue: for whosoeuer remaineth in death is without charitie: but Dauid *when he killed* Vrias *remained in death: Ergo,* Dauid *when he killed* Vrias *was without charitie. If he was without that which once he had, no doubt but then he lost it, for he was depriued thereof for his sinne.*

The Maior proposition of this last Syllogisme thus I proue:

for charitie is the life of the ſoule, and it is as impoſſible for a man to haue charitie and remaine in death, as it is impoſſible to be dead in body, and yet indued with a reſonable ſoule.

The Minor cannot be denied (to wit that Dauid *by killing* Vrias *remained in death:) for it is the expreſſe word of God.*

1. Ioh. 3. ver. 14. Qui non diligit manet in morte. *He that loueth not his neighbour remaineth in death: but certaine it is, that* Dauid *loued not* Vrias *when he killed him: Ergo, likewiſe certaine it is, that* Dauid *remained in death.*

The ſame poſition might eaſily be proued out of the eighteenth chapter of Ezech. verſe twentie foure. Si autem auerterit ſe iuſtus à iuſtitia ſua, &c.

Anſwere.

I Deny the Minor or ſecond propoſition, that *Dauid* in procuring *Vrias* to be killed loſt his charitie. For although in this cõbat betweene the ſpirit and the fleſh in *Dauid*, the ſpirit retired, and the fleſh preuailed; the new man was foyled, and the old man ouercame: yet was not the ſpirit vtterly extinguiſhed, nor the new man cleane killed. In deede *Dauids* faith fainted, his charitie was cooled, and his other gifts and graces couered, yet not cleane quenched: but there remained ſparkes of Gods ſpirit, which afterwards being ſtirred vp, and blowne by *Nathans* bellowes kindled and flamed to Gods glorie, and *Dauids* eternall comfort and ſaluation. Shall we thinke that *Dauid* had loſt all loue of God, of his law and of man? was he cleane depriued of Gods ſpirit? it appeareth by his owne words that he was not. Whereupon *Nathans* preaching and reproouing of his ſinne, prayed and ſaid: *Take not thy holy ſpirit from me.* Whereupon I reaſon thus: He that was not cleane depriued of Gods ſpirit, had not wholy loſt faith and charitie: But *Dauid* was not cleane depriued of Gods ſpirit; therefore he had not wholy loſt faith and charitie.

Pſalm. 51. 11.

ritie. The first proposition is evident by the words of *Dauid*: the second is manifest. For it is absurd to say, that the spirit of God should continue in him, that hath lost all graces and gifts of the spirit. It is with Gods elect and chosen children, as it is with fire which in the night is so hid and couered, that none appeareth; and yet in the morning is stirred vp, and is made to burne and to flame: and as with a tree, which in the winter hath neither fruite nor leafe vpon it; yet it hath a sappe fallen into the roote, which in the spring springeth, and bringeth forth both leafe and fruite; So is it with Gods holy Saints, they be sometimes so ouertaken and ouercome with temptations, that they seeme to be as trees without fruite, withered, and perished: yet there remaineth a sappe of Gods spirit and grace in them, which afterward riseth and buddeth forth good fruite. And therefore to the second proposition of your second Syllogisme I say, that although *Dauid* by those foule and fearefull offences deserued eternall death: yet he did not remaine in death; and although God hated those sinnes, yet hee neuer hated *Dauid*. For whom God loueth, he loueth to the end, and the gifts and calling of God are without repentance. If we loue a man, and yet hate some sinne that he committeth, might not God, who is loue it selfe, hate *Dauids* sinne, and yet loue him, and keepe some sparkes of his spirit and grace in him, and so preserue as the externall life of the body, so the inward life of the soule in him? So that neither *Dauid* remained in death, neither was his loue, no not to *Vrias* altogether extinguished in him. No doubt but he did loue him as his true and faithfull subiect, and might loue him, as the seruant of God: yet in that temptation his owne selfe loue, and desire to couer his owne sinne and shame, did preuaile against his loue to *Vrias*, and did draw him to doe an act, which was no fruite nor effect of loue and charitie, and yet did not wholy quench loue in him. The Maior of your latter Syllogisme, which needeth no proofe, you seeke to proue by a false assertion, in barely saying. According to

Iohn. 13. 1. *Rom.* 11. 29.

your manner, but nobby any place of Scripture prouing, that charitie is the life of the soule. I say that faith is the life of the soule, the which I prone by these two sayings of the Scripture. The Prophet *Habacuk* saith: *The iust shall liue by his faith.* Saint *Paul* saith: *In that I now liue in the flesh, I liue by the faith in the sonne of God: who hath loued me, and giuen himselfe for me.* Let this man shew two such plaine places of Scripture, to proue charitie to be the life of the soule. Properly Christ is the life of our soules. Saint *Paul* in the place before alledged saith, *Christ liueth in me.* And when Christ which is our life shall appeare. And our Sauiour himselfe saith: *I am the way, the truth, and the life.* For when wee were dead in sinnes, hee hath quickned vs, and as he hath restored life vnto vs, so hee doth continually nourish and preserue life in vs. But this is attributed to faith, because by it Christ dwelleth in vs, and we by it be put into the possession of Christ, and of all the benefits of his passion. Concerning the place of *Ezechiel*, because you dor not vrge it, I will not stand vpon it. We doubt not, but men may and doe fall from God, and lose actions vnto wicked and ungodly deedes, and may haue a temporall faith, and fall away from the grace of God. But this we say, that true faith in Gods elect, which are sealed with the spirit of adoption, and to whose spirit Gods spirit doth beare witnes, that they are the sonnes of God, is neuer wholy lost in them, and the same spirit worketh by charitie, which in them may bee cooled, but neuer cleane quenched. But of the losing of faith, and of the coniunction thereof with charitie, I haue before intreated.

Habac. 1.24. Rom. 1.17. Gal. 2.20.

Col. 3.4. Ioh. 14.6.

Rom. 8.

Now to returne this argument in some sort vpon you, wherein the Papists auerre, that the Popes faith cannot faile, I reason thus: He that loseth his charitie, may lose his faith: the Pope may lose his charitie: *Ergo*, the Pope may lose his faith. The first proposition I haue proued already, and haue shewed that true faith is not separated from charitie, but worketh by it. And most manifest it is by Saint *Iames*, that the faith which is without

Iam. 2.26.

charitie,

charitie, and good workes is dead: So that if the Pope be without Charitie, then hee hath but a dead faith. And a dead faith, is as much faith, as a dead man is a man. That the Pope may bee without charitie, I thinke they will not deny: and if they doe, it may be proued by many examples. [a] Pope *Iohn* the twelft, or as *Platina* reckoneth the thirteenth, tooke two of his Cardinals, and cut off the nose of the one, and the hand of the other, as witnes *Platina*, *Blondus*, and many others. [b] *Stephanus* the sixt did take the bodie of *Formosus* his predecessor out of the graue, after he was dead, put him out of his pontificall habite, and put on him a lay mans attire, cut off the two fingers of his right hand, wherewith he did consecrate, and threw them into Tiber. [c] Pope *Sergius* the third tooke vp again the body of the same *Formosus*, did cut off his head as if hee had been aliue, and threw the bodie into Tiber, as vnworthie of buriall. [d] *Boniface* the seuenth tooke *Iohn* a Cardinall, and put out his eyes. [e] *Vrban* the sixt, of seuen of his Cardinals which hee apprehended at Nuceria, tooke fiue of them, put them in sackes, and cast them into the Sea. [f] *Innocentius* the seuenth caused by *Lewes* his nephew certaine citizens of Rome, which sought the restitution of their ancient liberties, and the reformation of the Common wealth decayed by his euill gouernment, to be throwne out of windowes, and so killed. *Alexander* the sixt caused both the right hand and tongue of *Antonius Mancinellus* to bee cut out, because hee had written an eloquent oration against his wicked and filthie life. Many such other prancks of Popes might bee alleadged, which were no more fruites of charity, then was *Dauids* procuring of *Vrias* death by the sword of the Ammonites. But notwithstanding these and such other tragicall and tyrannicall acts, these Popes faith neuer failed. For they neuer had any, but a false and dead faith, such a faith as the Diuell hath.

[a] *Platina in Ioan 13. Blond. epito. decad. 2. lib. 2. pag. 200. Supplem. Chronicorum. in Iohan 12.*

[b] *Platina in Stephan. 6. Supple. Chron. in Stephan. 6.*

[c] *Platina. in Serg 3. Supplement. Chron. in Serg. 3*

[d] *Platina. in Bonifac. 7. Suppl. Chron.*

[e] *Platina. in Vrban. 6. Bonfinius. Decad. 3. libr. 1. pag. 354. Supplem. Chron. fol. 221.*

[f] *Platina. in Inno. 7. Supplementum Chronico. lib. 13 fol. 226.*

The

The Pamphlet.

The Protestants shall neuer haue life euerlasting, because they will haue no merits, for which euerlasting life is giuen.

7. Article.

WHatsoeuer is giuen as wages, is giuen for workes.

But the kingdome of Heauen is giuen as wages.

Ergo, the kingdome of Heauen is giuen for workes.

The Maior or first proposition may bee declared after this manner: for example, her maiestie may bestow 1000. pounds by yeare vpon some suiter, either grauis of meere liberalitie, and so it is called a gift; donum, *a grace or fauour: or vpon condition, if he behaue himselfe manfully in the warres of Ireland, and in this case the reuenewe is called* merces, *wages*; Remuneratio, stipendium, *a reward, or pension: and although her maiestie did shew him a grace and fauour to promise such a reward for performing such a worke, the which he was bound vpon his allegiance otherwise to performe, yet once hauing promised, and the worke being performed, her maiestie is bound vpon her fidelitie and iustice to pay that she promised. In like manner God may giue vs the kingdome of Heauen, without any respect or regard of worke, as he giueth it to little children which are baptised, and so it is a meere gift, and a pure grace. Or he may giue it with some respect vnto our workes, and so he giueth it to all them, who hauing vse of discretion keepe his commandements: and for this cause it is called wages* merces, *a reward: and thus the Maior must be vnderstoode: to wit, that whatsoeuer God giueth as wages, is giuen for workes, and such wages are called merits. Wages then and merits haue a mutuall relation: for what are wages, but a reward of merits? and what are merits, but a desert of wages?*

Ad Rom. 4. v. 5

The

The Minor is moſt plaine, and inculcated in Scriptures: Voca operarios & redde illis mercedem: *Call the workmen, and pay them their wages.* Ecce venio & merces mea mecum eſt, reddere vnicuique ſecundum opera ſua: *Loe I come, and my wages with me, to giue to euery one according to his workes.* Vnuſquiſque propriam mercedem accipiet, ſecundum ſuum laborem: *Euery one ſhall receiue proper wages, according to his labour. The like we haue in twentie other places of Scripture, all which infallibly proue, that the kingdome of heauen is giuen as wages for merits: and conſequently that Proteſtants, who are enemies to merits, ſhall neuer attaine to the kingdome of heauen, which is purchaſed by good workes and merits. And for ſuch men we may well ſay, that heauen was neuer made, no more then learning for him that will neuer ſtudie, nor vertue for him who deſpiſeth the exerciſe thereof.*

Matth. 20. 8.

Apoc. 22. 12.

1. ad Cor. 3. 8.

Matth. 5. 12. & cap. 6. ver. 1.

1. ad Tim. 5. 18.

Answere.

As euerlaſting life is not in your beſtowing, ſo we want not [illegible] to obtaine it, to wit, Gods mercies, and Chriſts ſufferings for vs, with the which wee content our ſelues; and nothing doubt, but they be ſufficient to diſcharge vs of damnation, and to bring vs to ſaluation. Of theſe merits ſweetly ſaith *Bernard: Meum proinde meritum miſeratio Domini, &c.* My merit is Gods mercie. I am not cleane voide of merite, as long as he is not voide of mercies. And if the mercies of the Lord be much, I am much in merits. What though I be guiltie to my ſelfe of many ſinnes? Surely where ſinne hath abounded, grace alſo hath ſuperabounded. And if the mercies of the Lord be from euerlaſting to euerlaſting, I will alſo from euerlaſting ſing the mercies of the Lord. Shall I ſing my owne iuſtice? O Lord I will remember thy iuſtice onely, for that is mine alſo, in that thou art of God made iuſtice to me. So *Auguſtine* ſaith: *Meritis ſuis nihil tribuunt ſancti: totum non niſi miſericordia tua tribuunt ô Deus.*

Bernard. in Cantic. ſerm. 61.

Auguſt. in Pſal. 139.

Deus. i. The Saints attribute nothing to their own merits, they attribute all O God onely to thy mercie. *Hierome* faith, *Tunc ergo iusti sumus, quando nos peccatores fatemur, & iustitia nostra non ex proprio merito, sed ex Dei consistit misericordia.* i. Then are wee iust, when wee acknowledge our selues to be sinners, and our iustice or righteousnes consisteth not in our merits, but in Gods mercie. S. *Basil* saith: *πολυετεσ ἀναπαυσισ αἰωνία τοῖς ἀγωνίοις &c.* i. Eternall rest or life is propounded to them that striue lawfully in this life, not rendred according to the merite or desert of workes, but according to the grace of the *magnificēt God bestowed vpon them that trust in him. But these counterfeit Catholicks not content therewith, nor thinking the same sufficient, will put vnto them the merits of Saints departed, and of men liuing, and their owne workes and satisfactions, thereby fully to effect that, which Gods mercies, and Christs merits are not able perfectly to performe. This their doctrine appeareth both by their prayers in their Masse-bookes, and Porteises, and also by the forme of a Monkes absolution in these words: *Meritum passionis Domini nostri Iesu Christi, & bonum Mariæ semper Virginis, & omnium sanctorum. Meritum ordinis, grauamen religionis, &c.* i. The merite of the passion of our Lord Iesus Christ, and of blessed *Mary* alwaies a Virgine, and of all Saints. The merite of thy order, the heauines of thy religion, the humilitie of thy confession, the contrition of thy heart, the good workes that thou hast done, and shalt doe, for the loue of our Lord Iesus Christ, be vnto thee for the forgiuenes of thy sinnes, to the increase of merite and grace, and to the reward of eternall life. Thus these men by their doctrine make Iesus Christ not a full, perfect, and sufficient Saniour, and so infringe the saying of S. *Peter: There is not saluation in any other: for among men there is giuen none other name vnder heauen, whereby wee must be saued.* What is this but to deny the Lord that hath bought vs, as *Peter* also saith? Whether this doctrine be agreeable to the word of God, let the Christian reader by these places discerne and

Hieron. lib. 1. aduers. Pelagi. fol. 120.

Basil in Psalm. 114 Homil. 16. pag. 224.

** μεγαλοδώρου θεοῦ.*

Luther. in 2. cap. ad Galat. Tileman. de Hesshusius de 600. erroribus Papistæ. loc. 9. de pœnitent. fol. 67.

Act. 4. 12.

2. Pet. 1. 1.

iudge.

iudge. *Chriſt came to giue his life a ranſome for many.* Matth. 20.28.
He is that lambe of God which taketh away the ſinne of the world. In him we haue redemption through his blood, that is, the forgiuenes of ſins. He hath made peace by the blood of his croſſe, and hath reconciled vs in the bodie of his fleſh through death. We are not redeemed with corruptible things, as ſiluer and gold, from our vaine conuerſation receiued by the traditions of the Fathers, but with the precious blood of Chriſt, as of a lambe vndefiled and without ſpot. He himſelfe bare our ſinnes in his bodie on the tree, that wee being dead to ſinne, ſhould liue in righteouſnes, by whoſe ſtripes we are healed. The blood of Ieſus Chriſt his ſonne cleanſeth vs from all ſinne. Hee hath loued vs, and waſhed vs from our ſinnes in his blood, and made vs Kings and Prieſts vnto God his father. As theſe places attribute our iuſtification and ſaluation onely to Ieſus Chriſt and his merits: ſo others doe detract and take the ſame from our workes and deſeruings. *To him that worketh not, but beleeueth in him that iuſtifieth the vngodly, his faith is counted for righteouſnes. If it be of grace, it is no more of workes: or elſe were grace no more grace: but if it be of workes, it is no more grace: or elſe were worke no more worke. By grace ye are ſaued, through faith, and that not of your ſelues: It is the gift of God, not of workes, leaſt any man ſhould glorie. Who hath ſaued vs, and called vs with an holy calling, not according to our workes, but according to his purſpoſe and grace, &c. Not by the workes of righteouſnes, which we had done, but according to his mercie he ſaued vs.* Although this which I haue ſaid may ſeeme ſufficient to anſwere this article, yet I will ſay ſomething to this ſyllogiſme.

Ioh. 1.29. *Coloſſ.* 1.14. 20. 22. 1. *Pet.* 1.18. *Ibid. cap.* 2.24. 1. *Ioh.* 1.7. *Apocal* 1.5. *Rom.* 4.5. *Rom.* 11.6. *Epheſ.* 2.8. 2. *Timoth.* 1.9. *Tit.* 3.5.

To the Maior or firſt propoſition I anſwere, that with men wages is giuen for workes: but with God (*whoſe thoughts are not as our thoughts: nor waies as our waies*) it is otherwaies. Man may do labour and ſeruice to man, which may merit and deſerue by equitie and iuſtice wages and reward. For that there may be a proportion betweene the ſeruice and reward, and alſo a benefit and commoditie commeth to him to whom the ſeruice is done. As in this

Iſai. 55.8.

example here alleaged, the Lord Deputie, or some other may doe some such singular seruice in Ireland, that if her Maiestie should bestow vpon him 1000. pound a yeere, he might in some proportion deserue it, and her Maiestie may receiue double benefit by it. But can wee doe any workes, that can either merit and deserue the kingdome of God, or bring any benefit vnto God? *Dauid* saith, *My weldoing extendeth not to thee.* And as S. *Paul* saith, that all the afflictions of this present life, are not worthie of the glorie that shall be shewed vnto vs: so may I say, that all our imperfect and stained workes are not worthie of the kingdome of God, which we haue not deserued, but Iesus Christ by his death and passion hath purchased for vs. Can a bond seruant by any seruices looke to deserue an earthly kingdome? and can we which are bond seruants to God, in respect both of creation, and of redemption, looke to deserue the kingdome of God? Christ our Sauiour saith: Doth he thanke that seruant, because hee did that which was commaunded vnto him? I trow not. So likewise ye, when ye haue done all things which are commaunded you, say ye are vnprofitable seruants: we haue done that which was our dutie to doe. If he that hath done all things which were commaunded, must confesse himselfe to be an vnprofitable seruant, how much more must wee confesse our selues to be vnprofitable seruants, who haue both omitted many things commaunded, and committed many great and grieuous sinnes prohibited? So saith *Hierome*: *Si inutilis est qui fecit omnia, quid de illo dicendum est qui explere non potuit?* i. If hee be vnprofitable that hath done all, what is to be said of him, that could not fulfill all? Therefore wee are not to trust in our owne merits, but in Gods mercie, which imparteth our miserie, and not worthines.

Psal. 16. 2.
Rom. 8. 18.
Luk. 17. 9.
Hieron. ad Ctesiphont. aduers. Pelagian.

But for the proofe of your Minor, you alleage the saying of our Sauiour Christ: *Call the labourers, and giue them their wages.* I graunt that God doth giue to them that labour in his vineyard, a reward which is called wages, be-

Matth. 20. 8.

cause

cause it followeth pietie and good workes, as outward wages followeth labour. But that this heauenly wages is not deserued by our workes, as that other is by our labour, it euidently appeareth by that parable, where they that had wrought but one houre, receiued as much as they did which had borne the burden and heate of the day. Which sheweth, that this reward came of grace, and not of merit, and so S. *Ambrose* doth expound it: *Non labori præmium soluens, sed diuitias bonitatis suæ in eos quos sine operibus elegit effundens: vt etiam hi qui in multo labore sudarunt, nec amplius quam nouissimi acceperunt, intelligant, donum se gratiæ, non operum accepisse mercedem.* i. Not paying a reward vnto our labour, but powring foorth the riches of his goodnes vpō them, whom he hath chosen without works, that they also which in great labour haue toyled, and haue receiued no more then the last, may know, that they haue receiued a gift of grace, and not a wages of workes. *Ambrof. de vocat. Gent. lib. 1. cap. 5.*

To your other places Apocal. 20. 12. and 1. Cor. 3. 8. I say with S. *Paul*, that God will reward euery man according to his workes, but not for the merite and desert of their workes. *To them that continuing in well doing seeke glorie, honour, and immortalitie, hee will giue euerlasting life: and vnto them that are contentious, and disobey the truth, and obey vnrighteousnesse, shall be indignation and wrath, tribulation, and anguish vpon the soule of euery man that doth euill.* But you will say, why is not euerlasting life the wages of good workes, as euerlasting death is of euill workes and sinnes. I answere, that our euill workes be simply euill, and being transgressions of Gods righteous law, offend his infinit maiestie, prouoke his infinit wrath, and deserue infinit paine and punishment. But our workes are not simply and perfectly good, but be imperfect, and are stained with the corruption of our sinfull nature (as I haue before declared) and therefore cannot satisfie Gods infinit iustice, nor pacifie his infinit anger, nor deserue his infinit glorie, but rather require Gods great mercie, as hath been shewed. And therefore S. *Paul* in the sixt to the Romanes hauing said, that *Rom. 2. 6. 7.*

Rom.6.23. the wages of sinne is death, doth not say (which had been most meete to haue been said, if this pharisaicall doctrine were true) the wages of good workes is eternall life: but hee saith: the gift of God is eternall life, through Iesus Christ our Lord, as also *Oecumenius* doth wel obserue.

You confidently affirme, that the Protestants who are enemies to merits, shall neuer attaine to the kingdome of Heauen, which is purchased by good workes and merits. Where first I would aduise you to take heede, that you be not brethren to those old heretikes called Hieraclitæ, to whom Saint *Augustine* doth ascribe this as an heresie, that they denied infants to appertaine to the kingdome of Heauen, because they had no merits. His words bee these: *Hieraclitæ ad regnum cœlorum non pertinere parvulos dicunt, quia non sunt eis vlla merita certaminis, quo vitia superentur. i.* The Hieraclites say, that infants belong not to the kingdome of Heauen, because they haue no merits of strife, whereby to ouercome vices. How neere you iumpe with these old Heretikes, as you doe in many matters with many others, let the Christian reader indifferently iudge. Secondly, I say, that we are enemies neither to those true merits of Gods mercies, and Christs sufferings before mentioned, nor to mans good workes, but to the merit of them, and vaine confidence put in them. We say with Saint *Augustine: Si vis alienus esse à gratia, iacta merita tua. i.* If thou wilt be voyde of grace, boast thine owne merits. Thirdly, wee beleeue that the kingdome of Heauen commeth to vs by inheritance, and not by the purchase of our workes and merits. Christ saith: *Come ye blessed of my father, take the inheritance of the kingdom prepared for you, from the foundation of the world.* Saint *Paul* saith: *If we be children, we are also heires, euen the heires of God, and heires annexed with Christ.* Thus the kingdome of Heauen is ours, in that we be coheires with Christ. By whose bloudie and blessed merits it is purchased to vs: and not by the workes and deserts of vs vnprofitable seruants, and prodigall children, who haue alwayes neede to pray and say: *Enter not into iudgement with thy seruant, for in thy sight shall no man*

Augustin. in catal. Hæres. Hæres. 47.

Augustin. præfati. in Psal 31.

Matth.25.34.

Rom.8.17.

Psal.143.2.

that

that liueth be iustified: and if thou O Lord straightly markest iniquitie, O Lord who shall be able to stand? Psal. 130.3.

To conclude, you that so seuerely censure vs, looke to your selues, and take heed you be not like that proud Pharisee, who gloried of his workes, and disdained the sinfull Publicane: and that you be not like the Angell of the Church of Laodicea, who said *that he was rich, increased with goods, and had need of nothing, and did not know that he was wretched, miserable, poore, blind, and naked.* And that you be not like that mad man of Athens, called *Thrasetaus*, who comming in his madnes to the hauen named Pyreum, did vainely imagine, that all the shippes and riches there, were his owne: but being cured, and brought to good vnderstanding, he saw his pouertie, and perceiued that he scarce had a penny in his purse. Euen so if you were throughly cured of this phrensie of Poperie, you would acknowledge your owne miserie, and hunger for Gods mercie: confesse your owne pouertie, that Christ may inrich you: your owne nakednes, that he may with the robe of his righteousnesse couer you: your owne guiltines, that he may acquire and iustifie you: and finally humble your selfe, that hee may exhalt you. For it is hee that filleth the hungrie with good things, and sendeth the rich emptie away. I would you would ioyne with your owne Cardinall *Poole* in this poynt, who misliking of *Osorius* booke *de iustitia* dedicated to him, for attributing too much to mans iustice and righteousnesse, did adde this worthie saying, and worthie by al meanes to be receiued, That we can neuer attribute too much to the mercie and righteousnesse of God: nor too much take from the righteousnesse of man. This is written not only by Doctor *Haddon* in his booke against *Osorius:* but also by *Pruilus* his Secretarie in his life, as that excellent Antiquarie, and learned man my good friend Master *Camden* did tell me. To conclude, bee not like the froward Iewes, who hauing a zeale towards God, but not according to knowledge, being ignorant of the righteousnesse of God, and going about to establish their owne righteousnesse, haue not submitted

Luk. 18. Apoc. 3.17. Athanæus lib. 12. Luk. 1.53. Rom. 10.2.3.

submitted themselues to the righteousnesse of God. For Christ is the end of the lawe for righteousnesse vnto euery one that beleeueth, but obey the counsell and calling of God: *Ho, euery one that thirsteth, come yee to the waters, and yee that haue no siluer, come, buye and eate: Come I say, buye wine and milke without siluer and without money. Wherefore doe yee lay out siluer, and not for bread? and your labour without being satisfied? Hearken diligently vnto me, and eate that which is good, and let your soule delight in fatnes. Encline your eares and come vnto me: heare and your soule shall liue, and I will make an euerlasting couenant with you, euen the sure mercies of Dauid.* The which sweete and hid Manna of Gods mercies they that refuse to eate, but had rather feede on the draffe of their owne muddie merits, shall neuer inherit heauen, but shall be cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for euermore.

Isai.55.1.

As buyers of Popes Pardons, Masses, &c. doe.

Apocal.20.10.

FINIS.

Faults escaped.

Pag.5.lin.34.reade *merita*. p.6.l.16.quote *Rom.1.2.* p.33.l.9.r. *scribimur*. Ibid.l.24.r.*accommodant*. p.36.l.14. in marg.r. *Theophil.in Isai.14.* p.43.l.23.r.*Hiuenus*. p.45.l.5.r.*Sanctes*. p.48.l.1.r.*Guinet*. p.50.l.32.r.*omnium*. p.63.l.31.r.they. p.70.l.19.r. one Pope. p.100.l.30.r.are waies. p.120.l.3.r.after this matter, a full point. p.126.l.22.put out,that is.

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AN APOLOGIE FOR RELIGION,

Or

AN ANSWERE TO AN VNLEARNED and slanderous Pamphlet intituled: Certaine Articles, or forcible Reasons discouering the palpable absurdities, and most notorious errors of the Protestants religion, pretended to be printed at *Antwerpe* 1600.

By EDVVARD BVLKLEY *Doctor of Diuinitie.*

*Prouerb.*14.15.
The fooliſh will beleeue euery thing: but the prudent will conſider his waies.
*Lamen.*3.40.
Let vs ſearch and trie our waies, and turne againe vnto the Lord.
*Chryſoſt. In Geneſ. Hom.*5.
Quocirca diuinæ Scripturæ veſtigia ſequamur, neque feramus eos qui temerè quiduis blaterant. i. Let vs follow the ſteps of the holy Scripture, and not endure or abide them that raſhly babble euery thing.

AT LONDON,
Printed by *Felix Kingſton* for *Arthur Iohnſon*, and are to be ſold at his ſhop in Paules Churchyard at the ſigne of the Flower de-luce and Crowne. 1602.

ſtand with their hearts, and ſhould be conuerted, and I might heale them. The which is a fearefull iudgement of God, when men refuſing the loue of the truth that they might be ſaued, be giuen vp to a ſtrong deluſion to beleeue lies.

2. *Theſſ.* 2.

But if theſe blinded with errour and ignorance, for whoſe ſake eſpecially I haue written this anſwere, will not vouchſafe to reade it, nor make any vſe and profit of it: yet if it may ſomewhat ſerue to edifie the faithfull, and confirme the weake, I ſhall thinke my labour not altogether loſt. The which how ſmall or ſimple ſoeuer it be, yet as I haue written it for the good of Gods Church: ſo I haue bin by your Honours curteſie incouraged to offer and preſent it vnto your Lordſhip, as a true teſtimony of my louing heart and dutiful affection towards your Honour, for your fauour ſhewed me. The God of all grace and mercie bleſſe your Lordſhip and all yours, increaſe his good graces and gifts in you, and long preſerue you to the benefit of this Church and Commonwealth, Amen. *Weſtminſter* the 7. of May 1602.

Your Honours moſt humble to be commaunded,

EDVVARD BVLLEY.

AN ANSWERE TO AN VNLEARNED, SLANDEROVS, AND LYING PAMPHLET, INTITVLED:

Certaine articles, or forcible reasons, discouering *the palpable absurdities, and most notorious errors* of the Protestants Religion, pretended to *be printed at Antwerpe* 1600.

TO the sayings of the Prophet Esaias, chap. 59.10. and *Elizeus* 4. King. 6.20. set in the first front of this peeuish Pamphlet, whereby he would insinuate and signifie vs to be blind: I answere, that if we be blind, which giue our selues daily and diligently, both pastors and people to the reading and hearing of Gods holy word, and doe endeuour to make that a light vnto our feete, and a lanterne vnto our pathes: in what estate be they, which keepe the light of Gods word vnder the bushell of a strange tongue, and reade the same both little themselues, and dissuade and withdraw others from it? *Æneas Syluius*, who was Pope called *Pius Secundus*, writeth thus of the Italian Priests in his daies, and of the good people in Bohemia: *Pudeat Italiæ Sacerdotes, quos ne semel quidem vnam legem constat legisse: apud Thaboritas vix mulierculam inuenias quæ de Nouo Testamento & veteri respondere nesciat.* i. The priests of Italie may be ashamed, who are knowne not once to haue read the new Testament, seeing with the Thaborites one can hardly finde a silly woman which cannot answere out of the olde and new Te-

Psal. 119.105.

Commenta. de dictis & factis Alphonsi Reg. lib. 2.17.

ſtament. *Iohn Gerſon* Chauncellor of the Vniuerſitie of Paris, who liued Anno 1415. and was a great dealer in the Councell of Conſtance, writeth thus: *Nam quemè Sacerdotum numero mihi dabis non ignarum legis Chriſti?* Whom among the multitude of Prieſts canſt thou ſhew me, which is not ignorant of Chriſts Law? *Nicolaus Clemangis* a Doctor of Paris, who liued in the ſame time that *Gerſon* did, complaineth in like manner of the groſſe ignorance of the popiſh Clergie in theſe words: *Non tamen à ſtudijs aut ſchola, ſed ab aratro etiam & ſeruilibus artibus ad Parochias regendas, cæteraque beneficia paſſim proficiſcebantur, qui paulo plus Latinæ linguæ quam Arabicæ intelligerent, &c. i.* Yet they commonly came to rule pariſhes and other benefices, not from ſchooles and Vniuerſities, but from the plowe and ſeruile artes; yea, and ſuch as could not reade, and (which is ſhamefull to be ſpoken) could ſcarce diſcerne A from B. And againe: *Nam quotus quiſque hodie eſt ad pontificale culmen euectus, qui ſacras vel perfunctoriè literas legerit, audierit, didicerit, imo qui Sacrum codicem niſi tegumento tenui vnquam attigerit, cum tamen iureiurando illas in ſua inſtitutione ſe noſſe confirment: i.* How many are there now aduanced to be Biſhops which haue but lightly read the holy Scriptures, heard, or learned them: yea, who hath touched the holy Bible, except it be the couering of it? Againe: *De literis verò & doctrina quid loqui attinet, cum omnes ferè preſbyteros ſine aliquo captu aut rerum aut vocabulorum morosè ſyllabatimque vix legere videamus: i.* But what ſhould I ſpeake of learning, for that we ſee in a manner all Prieſts can hardly ſpell and reade, being without vnderſtanding of the matter or words. I might alleage the like complaints of *Eraſmus* and others, but to omit them: if we who with the Councell of Toledo condemne ignorance as the mother of all errors; and ſay with *Epiphanius*: *Nihil peius imperitia, multos excæcauit ignorantia: i.* There is nothing worſe than ignorance, which hath blinded many: and with S. *Hierome*, to be ignorant of the Scriptures, is to be ignorant of Chriſt: and doe with *Salomon* exhort all men to ſeeke for knowledge as for ſiluer, and for vnderſtanding

Tom. 1. Serm. coram Alexand. Papa in die Aſcenſionis.

Nicol. Clemang. de corrupto Eccleſiæ ſtatu. fol. 5. b.

Ibidem fol. 10. b

Ibidem fol. 13.

Diſt. 38. ex conc. Tole.

Contra Manichæos Hæreſ. 66.

Hier. in Eſaiam diſt. 38. ſi iuxta.

Prou. 2. 4.

derſtanding as for treaſures: if we (I ſay) be blind, in what eſtate are they which hold ignorance to be the mother of deuotion, as Doctor *Cole* at Weſtminſter ſaid, and who to this day haue not publiſhed the whole Bible in the Engliſh tongue, for the inſtructing & inlightning of Gods people, although they writ eighteene yeares paſt, that they had long before that time tranſlated it, and yet to this day they haue wanted meanes to publiſh it. They haue had meanes ſince that time to print and publiſh D. *Stapletons* great booke, *de Principijs doctrinalibus*, and many ſuch others of the like ſort, but they can or will find no meanes to publiſh the bleſſed Bible and booke of God: for it ſerueth not ſo well for the defence of their doctrine and doings, as the others doe. But to conclude this matter, I alſo doe both pray with the Prophet *Dauid*, and ſay; Open our eyes, that we may ſee the wonders of thy law; and with Saint *Paule*, The Lord giue vs vnderſtanding in all things, that the eyes of our vnderſtanding being lightned, we may know what the hope is of Gods calling, and what the riches of his glorious inheritance is in the Saints, &c. and alſo exhort this man and his fellowes to take heede they be not of the number of them, of whom our Sauiour Chriſt ſaid, If ye were blind, ye ſhould haue no ſinne: but now ye ſay, we ſee: therefore your ſinne remaineth.

In the conference at Weſtminſter in the beginning of her Maieſties raigne.

See the beginning of the Præface of the New Teſtamẽt ſet out by them. 1582.

Pſal. 119.

2. *Timoth.* 2. 7.

Iohn. 9. 41.

The Pamphlet.

The copie of a Letter, written by a Catholike to a worſhipfull Proteſtant Gentleman his ſpeciall friend, concerning certaine reaſons, why the Proteſtants Religion is falſe and abſurd.

DEare and reloving friend, I haue receiued your courteous letter, wherein you greatly wonder, that I wondred ſo much in our laſt diſcourſe; that any man in England endued with a good iudgement, conioyned with a religious conſcience, could either accept, or affect the Pro-

testants new coyned Gospell. You requeſt me to ſet downe briefely ſuch reaſons as induced me thereunto: the which ſuite I could not deny: for both religion and affection vrged me to ſatisfie ſo iuſt a deſire. For I muſt confeſſe, I loue you as a man, and as an honeſt ciuill Gentleman, and moſt gladly I would haue occaſion to loue you as a Catholike Gentleman: for it is great pitie that ſuch a multitude of deteſtable errors, and heynous hereſies ſhould lodge in ſo rarely qualified a ſoule. I haue penned them after an vnaccuſtomed manner following the faſhion of ſchooles, in moſt of them after a ſyllogiſticall method: to the intent that if you ſhould ſhew them vnto your Miniſters, which ſwarme about you, they might not haue ſuch free ſcope and libertie, to range abroad with their idle diſcourſes (as they vſe to take) veiling their confuſed conceits with a multitude of affected phraſes: thereby more eaſely to deceiue the ſimple, and loathe the learned. Wherefore I beſeech you if any ſuch itching ſpirit ſhall attempt an anſwere, to intreate him to performe it briefly, orderly, and ſeriouſly. This I requeſt, for that I perceiue that Proteſtants cannot anſwere with breuitie, becauſe their Religion lacketh both certaintie and perſpicuitie: And extreame hard or impoſſible it is to replie without perplexitie, where there is no truth nor veritie. And therefore I requeſt you as you loue me, to will them to conſider well, before they anſwere ill: and not to replie with raſhnes, leaſt they retract with deliberation, to their vtter ſhame and confuſion. And that you may perceiue how my wonder rather deſerued approbation then admiration, and for that order is a fauorite of memorie: I thought good to reduce all my reaſons into two heads; wit and will, knowledge and affection, faith and good life: becauſe the nature of hereſie hath euer been ſuch as did not only inueagle the wit with errors, but alſo ſeduce the will with occaſions of inordinate affections. I ſay thē that no excellent good wit, linked with a religious conſcience, can accept nor affect the Proteſtants new coyned Goſpell: for good wits and iudgements, aſſiſted with Gods grace, may eaſily conceiue the truth, yea by the force of their very naturall faculties, they may iudge credibly of the truth once propoſed; and without great difficultie diſcerne the abſurdities of an vntrue religion. Vertuous and well inclined affections which are the baſe of quiet, ſecure, and

religious conſciences, abhor and deteſt ſuch principles as either diſhonor God, abaſe mans nature, occaſion ſinne, fauor iniquitie, or any ſort diminiſh deuotion, or pietie: And therefore all the inſequent articles ſhall ſtand vpon theſe two foundations, to wit, that the Proteſtants religion debarreth the wit from right vnderſtanding the true faith, and the will from following of any vertue or godlineſſe.

Anſwere.

YOu wonder that any man in England endued with a good iudgement, conioyned with a religious conſcience, can either accept or affect the Proteſtants new coined goſpell. But why do you not ſhew what is the new coined goſpell, which the Proteſtants preach and profeſſe. The Goſpell is the good and ioyfull meſſage of our ſaluation, through Gods mercies purchaſed vnto vs by Ieſus Chriſt. This Goſpell God preached to *Adam*, that Ieſus Chriſt the ſeed of the woman ſhould breake the ſerpents head. This he renued to *Abraham* ſaying, in thy ſeed ſhall all the nations of the world be bleſſed. This Goſpell was preached by all the Prophets, who beare witnes vnto Chriſt, that through his name all that beleeue in him, ſhall receiue forgiuenes of ſinnes. Now if you can prooue that we preach or maintaine any other goſpell then this, then you may well cáll it a new coined goſpell: if otherwiſe, take heed you do not bælch out blaſphemie, in calling this old and true goſpell of Ieſus Chriſt, a new coined goſpell. And let the chriſtian reader, which tendereth his owne ſaluation well conſider who they be that coine a new, falſe, and counterfeit goſpell. Do not they which teach vs to aſcend into heauen by the bloud of *Thomas Becket*, coine a new and falſe goſpell? *Tu per Thomæ ſanguinem &c.* which they engliſhed in Quéene *Maries* dayes thus: By the bloud of *Thomas*, which he for thee did ſpend, make vs Chriſt to come, whither *Thomas* did aſcend. Againe, *Ieſu bone per Thomæ meritum noſtra nobis dimitte debita:* O good Ieſus for the merits of *Thomas (Becket)* forgiue vs our

Geneſ. 3. 16.

Geneſ. 22. 18.

Act. 10. 43.

In the popiſh Primer printed 1557.

sinnes. Do not they, which teach vs to seeke to be deliuered from the fire of hell by the merits and prayers of Saint *Nicholas*, mainetaine a new coined gospell? Thus they prayed: *Quæsimus vt eius meritis & precibus à gehennæ incendijs liberemur:* Graunt we beseech thee, that by his merits and prayers we may be deliuered from the fire of hell. Do not they which say and beleeue of an *Agnus dei*, that is to say, a peece of waxe and balme consecrated by the Pope, *Tollit & omne malignum, peccatum frangit, vt Christi sanguis & angit*, It taketh away all euill, it breaketh and strangleth sinne as doth the bloud of Christ: do not they (I say) coine a new, false, and blasphemous Gospell? Yes surely, for to attribute remission of sinnes, or any part of saluation to the merits of any other, but only of Iesus Christ crucified, is to coine a new and false gospell: for it is not that gospell of God, which he promised afore by his Prophets in the holy scriptures, which is concerning his Sonne Iesus Christ our Lord &c. To conclude this point, I say woe, woe vnto them that accept or affect any new coined gospell. And whereas you wonder that men indued with iudgement and a religious conscience, could affect or accept the gospell that we preach, which you falsely call a new coined gospell; we may well wonder, that any man that hath any sparke of knowledge or conscience should beleeue these foresaid false gospels. We may also wonder that men indued with reasonable soules and senses, being the handy worke of God, should bow downe and worship a stone and stock, which hath neither soule nor life; hath eyes and seeth not; eares and heareth not &c. and is the workemanship of mans hands, especially being so plainely and expressly forbidden in Gods commaundements, & infinite places of the scriptures. We may wonder that any man should be so mad, as to worship, and thinke that which he doth eate, to be his God and maker: which is so absurd, that euen *Tully* not without reason could say, *sed ecquem tam amentem esse putas, qui illud quo vescitur deum credat esse?* Doest thou thinke any man so mad as to beleeue that to be his God, which he doth eate? yet into this madnes,

In the same Primer.

Lib. 1. Cæremo. titul. 7.

Psal. 115. & 135.

Cicero de Natura deorum lib. 2.

madnes, by a spiritual phrensie, be these men fallen. We also may wonder, that they should beleeue such false fables, and lying miracles, as abound in poperie: as for example, (to cast the dung of their abominations vpon their faces) That Images did speake, did sweate, did roll their eyes, did bleede: that the head of a dog being cut off from the body by theeues, which vpon Saint *Katherines* day came to rob a Priest, who was a deuout worshipper of her, did still barke? That the virgin *Mary* did for many yeares in a Nunnery keepe the keyes, and supply the place of one *Beatrix*, whilest she went away and played the whore. These and many such absurd fables were preached, published, printed, and beleeued, as may appeare by *Sermones discipuli*, *Antoninus* the Archbishop of Florence stories, *Mariale*, *Summa predicantia*, the festiuall *Vitas patrum*, and that monstrous booke the Legend, written by *Iacobus de Varagine*, Archbishop of *Geneua:* Which yet was in so great reputation with them, that it was published in print in the English tongue, when the holy Bible was suppressed, and had this title set before it, The golden Legend: for as gold excelleth all other mettals, so this booke excelleth all other bookes: to the which title that worthy and right worshipfull Knight Sir *Andrew Corbet* of blessed memory, did adde these words, *ful lying*, and so of a false and blasphemous title, made it a most true title. Yea I haue a booke in English in Folio, translated out of French, and printed in London in King *Henry* the 8. dayes *Anno* 1521. intituled, The flower of the Commaundements, fully fraighted with such sottish and worse then old wiues fables, which yet in those dayes were preached and beleeued. And we may wonder that men of any wisedome, knowledge, or iudgement, should be deluded and mocked with such false, fained reliques, as were and are in Popery, as with Saint *Peters* finger at *Walsingham*, as big as if it had been of some Giant: and also the virgin *Maries* milke there, which seemeth by *Erasmus* to haue been the white of an egge and chalke mingled together, and a vessell of the same at Rome as writeth *Blondus*, and bloud of *Hales*, the which was proued

Inter sermones discipuli Serm. de S. Katherina.

In promptu. discipuli.

Supplementum Chronicorum Bergomens. lib. 13. fol. 205.

Erasmus in Colloquio. peregri. ergo.

Blondus de Roma inflaurata lib. 3. prope finem.

proued and declared at Paules Crosse by the Bishop of *Rochester* in King *Henry* the 8. dayes, to haue been clarified honey coloured with saffron. In *Geneua* there was worshipped for the arme of Saint *Anthonie*, that which afterward was proued to be the pisle of a Stagge, for a peece of S. *Peters* scull, that which was found to be a pumish stone. But this will not be beleeued of this writer and of his fellowes, because *Caluin* did write it. But why *Caluin* should write and publish euen in the French tongue in *Geneua*, such a thing of *Geneua*, vnlesse it were true, which the Inhabitants thereof might know to be false, I see no reason: it could purchase no credit to him or to his doctrine. But why might not that as well be true, as the things before alleaged, or as that which *Gregorius Turonensis* who liued sundry hundreth yeares past, writeth that there was found in a boxe of reliques, of a certaine Saint, rootes of trees, the teeth of a Mole, the bones of Mice, and the clawes of Beares, which were worshipt for holy reliques. But of these iuglings I will write no more at this present, God may giue occasion hereafter more largely to intreate of them. At these things we may wonder, but yet we do not ouermuch meruaile and wonder at them, for that the spirit of God by Saint *Paule* hath foreshewed vs, that the time would come, when men should turne away their eares frō the truth, and be giuen to fables: and that the comming of Antichrist should be by the effectuall working of Satan, with all power and signes, and lying wonders, and in all deceiueablenes of vnrighteousnes, among thē that perish, because they receiued not the loue of the truth that they might be saued, therefore God should send them a strong delusion to beleeue lyes, that all they might be damned which beleeued not the truth, but had pleasure in vnrighteousnes. Whereas you request that he that shall answere this your pamphlet, will do it briefely, orderly, and seriously, I will indeuor to do the two last as God shall inable me. But concerning breuitie, I will vse my libertie, and peraduenture more largely lay downe your absurdities, then you would be willing I should do. But whereas you say,

Holingshead in Henry 8. p. 946.

Caluinus admonitione de reliquijs.

Gregor. Turonens. lib. 9. ca. 6.

2. Timoth. 4. 4.

2. Thessal. 2. 9.

say, that you make this request, for that you perceiue that the Protestants cannot answere with breuitie, because their religion lacketh both certaintie and perspicuitie: I say that with one breath you do vtter two vntruthes, or to speake plaine English, lyes. The first that we cannot answere with breuitie, which how vntrue it is, let it be tried first by the briefe and pithie answeres of that great learned man Doctor *Fulke*: who answering many of their bookes, which yet to this day stand vndefended, how briefely and pithily he answered the same, let any man that hath but a graine of indifferent iudgement, consider and iudge. And particularly I referre them to his answere to *Rishtons* challenge, and to *Allens* booke of Purgatorie, both in one volume; yea many times in his writings he called them from long and impertinent discourses, to short syllogismes, whereunto he could neuer bring them. How closely that precious *Iewel* and excellent ornament of this Church of *England* did hold himselfe to the matter, and how vnlike he was to Doctor *Harding* in his long discourses and digressions, who in his booke intituled, A detection of lyes, &c. discoursed two hundred and sixe whole sides of paper, onely in preambles and prefaces, before he once stept into his matter, as Maister *Iewel* truly told him; let the vpright reader indifferently iudge. The like I may say of that worthie man of famous memorie, Doctor *Whitakers*, who how briefely, soundly, and learnedly he hath answered *Campion*, *Saunders*, *Duree*, *Stapleton*, *William Reynolds*, and *Bellarmine*, any man that hath an incorrupt eye may see and discerne. And if *T. W.* be the author of this pamphlet (as I nothing doubt but he is) he may remember that one which had conference with him, did write a briefe epistle vnto him, and did therein set downe short syllogismes concerning the controuersies of prayer to Saints, and the sacrifice of the Masse, and required to haue the like short syllogismes set downe of him for the defence of his assertions, and could not receiue one, but a long tedious discourse concerning prayer to Saints, which was confuted, and neuer defended. But whether answers be briefe or long,

Preface to the defence of the Apologie, edition 2.

it maketh no matter, so that they be learned, sound and true, to the effectuall confuting of the errours, and satisfying of the reader. Now as touching certaintie which you say, but do not shew, that our religion lacketh: I answere and auouch that our Religion is farre more certaine, consonant, and agreeable to it selfe, then the doctrine of the Church of Rome is: the which if I do not effectually proue hereafter in place more conuenient, I will not require any man (to vse your owne words) to accept, or affect it. But with what forehead can this man charge our doctrine with want of perspicuitie, seeing he cannot be ignorant how obscure, darke, and intricate the papish religion and doctrine is; as may appeere by their manifold, both curious questions, and intricate distinctions, which be their chiefe shifts, to elude the plaine truth. And if any would see how darke the doctrine and writings of Papists are, let him looke into the Schoolemen, *Tho. Aquine, Io. Scotus, Alexander de Hales, Gabriel Biel*, and many such other, amongst whom he may finde as much certaintie, vnitie, and perspicuitie of doctrine, as he may in hell. But how we study for perspicuitie, and seeke to make all matters plaine, both in our preachings, and in our writings, auoyding all curious questions, and intricate and needles distinctions; we appeale to the consciences of all that reade, and heare vs. As touching your method concerning errours in doctrine, and inordinate affections in matters, if you can proue that our wits be inueigled with them, and our liues stained with these, more then we can proue euen your holy Fathers the Popes, forsooth *Peters* successors, and Christes vicars haue been, you shall winne the victorie. You seeme to attribute too much to our very naturall faculties, to the iudging and discerning of truth proposed, not considering the corruption of our naturall faculties by sinne, how both the minde is blinded, and the will peruerted. Our Sauiour Christ saith, The light shineth in darknes, and the darknes comprehendeth it not: Saint *Paul* saith, that *animalis homo*, the naturall man perceiueth not the things of the spirit of God, for they are foolishnes vnto him: neither can he

Iohn 1.5. 1. *Cor.* 2.14.

he know them because they are spiritually discerned: But of this I forbeare to speake any more, and also will leaue the other waste words in your letter, and do come vnto your articles of faith.

The Pamphlet.

The first article concerning knowledge, and faith.

The Protestants haue no faith nor religion.

THe Protestant) haue no faith, no hope, no charitie, no repentance, no iustification, no Church, no altar, no sacrifice, no Priest, no Religion, no Christ, the reason is: for if they haue, then the world was not without them, for a thousand yeeres (as they themselues must needs confesse) videlicet, all the time their Church was eclipsed) and (as we will prooue by all records of antiquitie, as Histories, Councels, monuments of ancient Fathers:) whereby it plainly appeareth, that the Synagogue of the Iewes was more sauftant to continue, and more ample for place about the Church of Christ: For they haue had their Synagogue visible in diuers countries, euer since Christs death and passion, euen vntill this day; which is the very path to lead men into Atheisme, as though Christ were not as yet come into the world, whose admirable promises are not accomplished, whose assistance hath failed in preserving his Church, into the world end, whose presence was absent many hundred yeeres before the finall consummation: and consequently they open the gap to all Machiauillians, who say that our Sauiour was one of the deceiuers of the world, promising so much concerning his Church, and performing so little.

Esa. 60. 11.
Matth. 16. 18.
Matth. 28. 20.

Answere.

LOoking in this first article to haue found a syllogisme, which this worthie writer vseth in some articles following, but heere for want of a good medium (as it may seeme) to frame one by, hath omitted, I found a false affection, and a foolish probation. The affec-

tion, that we haue no faith. Haue we no faith? The Deuils haue some faith: Saint *Iames* saith, The Deuils beleeue and tremble, and haue we no faith? we are much beholden vnto you for your charitable opinion of vs. You are by the doctrine of Saint *Paule*, not to thinke so euill, but to hope the best of them that professe Iesus Christ, and his holy Gospell. But to this your false and slaunderous assertion, I will oppose a true affirmation and confession. We beleeue all that God hath deliuered to vs by *Moses*, the Prophets, and Apostles, in the old and new Testament: yea we beleeue the contents of the Creeds of the Apostles, *Nicene*, and *Athanasius*: and yet haue we no faith? We hope to passe hereafter from death vnto life, and to be partakers of that kingdome of glory, which God hath promised, and Iesus Christ hath purchased for all those that truly beleeue in him. We trust that we haue charitie, and loue both towards God and man, although we confesse not in such full and perfect measure as we ought to haue: we with Saint *Iohn* say, He that loueth not his brother abideth in death. We acknowledge repentance to be one of those chiefe heads wherein the summe of Christianitie is comprised. Saint *Marke* setting forth the summe and substance of Christes doctrine, comprehendeth it in these two, Repent and beleeue the Gospell: so did Saint *Paule*, witnessing both to the Iewes, and to the Grecians the repentance towards God, and faith towards our Lord Iesus Christ. We beleeue to be iustified not by our owne works of righteousnes (which we vnprofitable seruants, and prodigall children haue done) nor by the merits of any Saints in heauen or in earth, but by the mercies of God, purchased vnto vs by the blessed and bloudy merits of Iesus Christ, and applied vnto our soules by the hand of faith, by the which Christ doth dwell in our harts, and is made ours. We beleeue that we are true members of that holy Catholike Church, which is Christes mysticall body, and whereof he is the head: which is his spouse, and he the bridegroome: which is his flock, and he the shepheard: which is the heauenly Hierusalem the Mother of vs all: finally,

1. *Iam.* 2. 19.

1. *Cor.* 13. 7.

Faith.

Hope.

Charitie.

1. *Iohn* 3. 14.

Repentance.

Marke 1. 16.

Acts 20. 21.

Iustification.

Luke 17. 10. & 15. 21.

Iohn 3. 36. *Rom.* 3. 25. & 4. 5. *Ephes* 2. 8,

Ephes. 3. 17.

Church.

Galath. 4. 26.

finally, which is the number of Gods elect and chosen people, that shall rest with *Abraham*, *Isaac*, and *Iacob*, in the Kingdome of Heauen. *Matth.8.11.*

And we know that we haue particular and visible Churches, wherein Gods word is more truly preached, the Sacraments seales of the world, are more purely ministred, and Gods name more faithfully inuocated and called vpon, then in any or all the Romish Synagogues. Indeede we haue no Idolatrous altars, to offer either carnall or externall sacrifices vpon, as though Christs sweete smelling sacrifice were not yet offered: but we haue *Mensam Domini* the Lords Table, whereupon we minister the Supper of Christ, which is a holy Sacrament of Christs body and bloud giuen for vs, a memoriall of his death and passion, and a pledge of our redemption and saluation purchased thereby. We haue that sweete smelling and sufficient sacrifice, which Iesus Christ by his eternall spirit offered without faulte vnto God, to purge our consciences from dead workes to serue the liuing God. *Hebr.9.14.* As for the sacrifice of the masse, as being iniurious to the said sacrifice of Iesus Christ, which he once, for all, and for euer offered vpon the Altar of the Crosse, we deny, and defie. We haue no shauen nor greased priests to offer the said false and forged sacrifice of the Masse: but we haue priests, pastours, or ministers, howsoeuer we terme them, according to the ordinance of Christ, to preach his holy Gospell, and to administer his sacraments to his Church. We haue and vse that religion which hath the testimonie of the law & prophets, and wherein the true worship and seruice of God, according to his will reuealed in his holy word is contained: your *Non Numina*, and superstition we flee and forsake. Finally, we haue that Christ, which came into this world to saue sinners, and which is that Lambe of God, that taketh away the sinne of the world, whom we acknowledge more soundly to be our onely high prophet, to instruct vs in the will of his father, whose onely voyce we must heare; our onely high priest, with the sacrifice of his body and bloud once offered to redeeme vs, and reconcile vs vnto God; our onely mediator and intercessor, to

Altars.

1.*Cor.*10.21.

Sacrifice.

Priests.

Religion. *Rom.*3.

Christ. 1.*Tim.*1.15. *Ioh.*1.29. *Matth.*17.5.

to sit for euer at the right hand of God to make intercession for vs; and our onely high king, to deliuer vs out of the hands of our enemies, to giue lawes vnto our consciences, and to rule vs with the sceptre of his holy word, then the Pope, and all his adherents doe. This our true confession whereunto God and our consciences be witnesses, we oppose to your false and slaunderous obtrectation and accusation, saying with Saint *Paul*, We passe very little to be iudged of you, or of mans iudgement: and with him also exhort you not to iudge before the time, vntill the Lord come, who will lighten things that are hid in darkenes, and make the counsels of the harts manifest, and then shall euery man haue praise of God. Further I doe exhort you that take vpon you so seuerely to censure and iudge others, carefully to take heede to your selues, that you haue not a false faith grounded not vpon Gods promises, contained in his word; but vpon mans deuises and traditions, which as *Epiphanius* saith, is worse then no faith. χεῖρον ἡ κατάμπλαστος ἀπιστία: and that you be not voyde of true hope, by teaching the doctrine of doubting (whereof I shall speake hereafter) and by fearing to be after death throwne into the fire torments of purgatorie: and that you want not true charitie, in iudging so falsely and maliciously, and persecuting vs so cruelly, as you vse to doe, when time and power serueth you: and that you haue no true repentance, nor remorse of conscience for sinne, in persisting so obstinately in damnable doctrine, and abominable idolatrie: and that by leaning to your owne righteousnes, and the merites of other men, which were sinners themselues, you lose not that true iustification which is the righteousnes of God, by the faith of Iesus Christ vnto all and vpon all that beleeue, which is onely able to stand and discharge vs, before the iudgement seate of Iesus Christ, and is the onely strong staffe to leane vpon, to leap ouer the ditch of damnation, and beware (I say) that you leaning vpon the weake reede of your owne merites and others, fall not into the middest thereof, from which there is no rising: take heede you be not of the ma-

1. *Cor.* 4. 3.

Epipha. in Ancorato.

Rom. 3. 22.

lignant

lignant Church, which heareth now the voyce of Christ, and wherein that man of sinne, and sonne of perdition sitteth and raigneth, and that you haue not such Idolatrous altars, as *Ieroboam* had, against which the man of God cried, and vpon which the like iudgement of God fell, as hath done vpon yours now: And that you haue not a false forged sacrifice, which appeaseth not, but daily prouoketh Gods wrath against you: and that you be not without priests to teach the law of God truely, but haue swarmes of such priests, as say, Ecce vbi est Dominus, and know not God, but prophesie in *Baal*, which haue gone out of the way, and haue caused many to fall by the law, &c. Beware that you be not without religion, remembring the saying of *Lactantius*: *Quare non est dubium, quin vbi religio nulla sit, vbicunque simulacrum est*: that is, wherefore there is no doubt, but that there is no religion, where soeuer an Image is. Finally, I say againe and againe, beware that you forsake not the true Christ, and worship Antichrist, sitting in the westerne Babylon built vpon seuen hilles, which in the dayes of Saint *Iohn* raigned ouer the Kings of the earth: wherefore be not so rash in iudging so hardly and vncharitably of others, but examine and iudge your selues, that you be not iudged of the Lord. But I now come to your pithie probation of this your vncharitable and shameles assertion. The reason you say is: For if they haue, then the world was without them for a thousand yeares (as they themselues must needes confesse, *videl.* all the time their Church was eclipsed) and for 1500. as we will proue by the testimonie of all records of antiquitie, &c. Whereunto I answere, that if we take the world in that sense, which the scripture sometimes doth, for the multitude and societie of them, whereof the Diuell is prince: which hateth Christ and his true disciples, which is set vpon wickednes: for the which our Saviour Christ refused to pray saying, I pray not for the world: and whereof *Iudas* (not *Iscariot*) did say, what is the cause, that thou wilt shew thy selfe to vs, and not vnto the world? in this sense I may grant that the world hath not had these

1. *King.* 13. 2.

Ierem. 2. 8.

Malach. 2. 8.

Lactant. de origi. erroris lib. 2. *cap.* 19.

August. de ciuitate dei lib. 18. *cap.* 2.

Apoc. 17. 9. 18.

1. *Cor.* 11. 31.

Ioh. 14. 30. 2. *Cor.* 4. 4. *Ioh.* 15. 18. 19. 1. *Ioh.* 5. 19. *Ioh* 17. 9. *Ioh.* 14. 22.

gifts

tia, vbi adhuc non potest culpa deesse? i. Our humble or base iustice if it be any, is peraduenture right, but not pure: vnles we beleeue our selues to be better than our Fathers, who no lesse truly then humbly said, all our righteousnesse is as the cloth of a menstruous woman; for how can righteousnesse be pure where sinne as yet wanteth not? And againe: *Sed quid potest esse omnis iustitia nostra coram Deo? Nonne iuxta Prophetam velut pannus menstruata reputabitur, & si districtè iudicetur iniusta inuenietur omnis iustitia nostra: i.* What can all our iustice be before God? Shall it not according to the Prophet be reputed like the cloth of a menstruous woman, and if it be streightly iudged, all our iustice shall be found to be vniust. How you expound this place I know not, belike you satisfying Gods iustice so fully with your owne pure workes, that he can aske no more of you, as I alleaged before out of Bishop *Fisher*, thinke that this place is not to be vnderstood of you, and your iustice, which is pure and perfit: but of the iustice of *Lutherans*, *Caluinists*, and such other prophane persons. Wherein take you heede that you shew not your selues to be of them whom Christ came not to call, who saith, *I am not come to call the righteous*, that is to say, them that be puffed vp with a vaine and false perswasion of their owne righteousnesse, *but sinners to repentance:* And that they whom you disdaine and despise as Publicanes and harlots, goe not before you into the kingdome of God. We take vpon vs the person of the Publican, in acknowledging our owne vilenes and vnworthines, and in respect thereof are abashed to lift vp our eyes to heauen, but flee in all our workes to Gods mercie, and are content that you with the Pharisee glory of your owne workes, merits, and righteousnes. *Salomon* saith as I haue before alleaged: *There is a generation that are pure in their owne conceite, and yet are not washed from their filthines.* Now briefly to answere your syllogisme, I reason thus: No good workes are to be auoyded: but fasting, prayer, and almes deedes, being commanded of God, and proceeding from faithfull hearts, are by our doctrine good works: *Ergo* they are not to be auoyded,

Matth. 9. 13.

Ibidem 21. 31.

Luke 18. 13.

Prouerb. 30. 12

ded, but diligently in the feare of God to be vſed of vs: but the corruptions of our ſinfull nature which creepe into them, are to be auoided, and reſiſted, and we are to pray vnto God in mercy to pardon them. And ſo we may be aſſured, that as in mercy through Chriſt he hath accepted of vs: ſo he will in like mercie accept our workes as pure and perfit in Chriſt Ieſus.

Now I will retort your reaſon vpon your owne head in this ſort: Euery man is bound vpon paine of eternall damnation to auoide all ſinne: but faſting, praying and almes deedes, as they be vſed by Papiſts to make ſatisfaction to God for their ſinnes, and to merite and purchaſe heauen, be ſinnes: *Ergo*, faſting, prayer, and almes deedes done in ſuch ſort are to be auoided. The Minor or ſecond propoſition, I proue thus. He that attributeth that to his workes, which is proper and peculiar to Ieſus Chriſt, ſinneth grieuouſly: but to make ſatisfaction for our ſinnes appertaineth onely to Ieſus Chriſt: *Ergo*, he that attributeth the ſame to his workes, grieuouſly ſinneth. But I ſhall haue occaſion hereafter more largely to handle this matter, therefore now I omit it, and ſo I will alſo the quotations of *Luther*, *Caluine*, and *Melanchthon* ſet in the margent, for that they deliuer no other doctrine, but that which I haue before declared, the which I nothing doubt, but it is ſo ſound, that it will indure and abide this mans hammer.

The Pamphlet.

The Proteſtants either haue no faith at all, or ly moſt damnably, in denying that a man aſſiſted by Gods grace, can keepe the commaundements.

3. *Article.*

WHoſoeuer knoweth God, keepeth his commaundements: But all true Proteſtants know God. Ergo all true Proteſtants keepe his commaundements. The Maior is expreſſe Scripture: qui dicit ſe noſſe deum, & mandata [1] 1 Iohn. epiſt. 1. cap. 2. verſ. 4.

data eius non custodit mendax est, & in eo veritas non est. *He that saith he knoweth God, and keepeth not his commaundements is a lyer, and truth is not in him. The Minor no Protestant doubteth of: for this knowledge of God is nothing else but a liuely faith wherewith all zealous Protestants (as they say) are indewed. Hence from, manifestly it followeth, that either the most zealous Protestants lacke a liuely faith, and so are Infidels: or if they haue a liuely faith, and deny that they keepe, or can keepe Gods commaundements, they are damnable lyars: if they chuse the first, they are Pagans, Heretikes or Iewes: if they take the second, they are damnable seducers, and impostors in religion, and consequently their faith is false.*

Answere.

THis syllogisme according to Saint *Iohns* meaning is wholy true. The Apostles purpose is to shew that the knowledge of God in the faithfull ought not to be idle, but effectuall and fruitfull in godlinesse and holy obedience, working a care and conscience in them to keepe Gods holy commaundements, by diligent endeuouring both to auoyd all wickednesse which he forbiddeth, and to yeelde that holy obedience which he requireth. The which they that doe not, but liue prophanely, wallowing in wickednesse, and committing vngodlinesse with greedinesse; and yet make a profession of the knowledge of God (as too many do) their profession and knowledge is in vaine. For as Saint *Iames* saith: *if any seeme religious, and refraineth not his tongue, but deceiueth his owne hart, that mans religion is in vaine.* So if any seeme to haue the knowledge of God, and liueth loosely and wickedly, hauing no care to frame his life to the obedience of Gods commandements, his religion, profession, and knowledge is in vaine. *For not euery one that saith vnto me, Lord, Lord, shall enter into the kingdome of heauen, but he that doth my fathers will which is in heauen.* But your meaning is, that by keeping of Gods commandements is vnderstood an absolute

Iam.1.26.

Matth.7.21.

solute and perfit fulfilling of them, in yeelding without any transgression at all that full and perfect righteousnes which God commaundeth. The which neuer did any man yeeld, but only the man Iesus Christ, who neuer did sinne, and in whose mouth was neuer guile. This your doctrine of the perfect fulfilling of Gods law in this life is false, and you in maintaining of it, shew your selues to be blind and proud Pharisies, not knowing either the perfect righteousnes of God, nor the corruption of our nature, against the which I reason thus: Whosoeuer sinneth, transgresseth and breaketh Gods law and commaundements: but all men doe sinne: therefore all men transgresse and breake Gods lawes and commaundements. The first proposition is manifest: for S. *Iohn* saith, *Sinne is the transgression of the law.* The second proposition cannot with any face be denied. *Salomon* saith, *There is no man that sinneth not.* Saint *Paul* saith, *All haue sinned, and are deprined of the glorie of God.* Saint *Iames* saith, *In many things we sinne all.* Saint *Iohn* saith, *If we say that we haue no sinne, we deceiue our selues, and the truth is not in vs.* Moreouer, S. *Paul* saith, *As many as are of the workes of the law, are vnder the curse: for it is written, Cursed is euery one that continueth not in all things, which are written in the booke of the law to doe them.* Where Saint *Paul* doth reason after this sort: Whosoeuer doth not continue to doe all that is written in the booke of the law, are vnder the curse: but there is none that continueth to doe all that is written in the booke of the law: *Ergo*, there is none but is vnder the curse. The first proposition Saint *Paul* proueth by a place of the law, Deut. 27. The second Saint *Paul* taketh as a thing graunted, and not to be denied, that there is no man which continueth to doe all that is written in the booke of the law to doe it, the which if it be not graunted, Saint *Paules* argument is nothing worth: for it might be said, that some doe fulfill the law of God, and therefore are not vnder the curse. So that which seemed to Saint *Paul* absurd to be denied, is now denied by these absurd and blind Pharisies. Furthermore, Saint *Paul* saith, *That which was impossible to the law, in as much as it was*

1. *Pet.* 2.

1. *Iob.* 3. 4.

1. *King.* 8. 46.

Rom. 3. 23.

Iam. 3. 2.

1. *Iob.* 4. 8.

Galat. 3. 10.

Rom. 8. 3.

made weake, because of the flesh, God sending his owne sonne in the similitude of sinfull flesh, and for sinne, hath condemned sinne in the flesh. Doth not S. *Paul* here shew, that whereas wee could not be saued by the law, God hath sent his sonne in the flesh to saue vs? And he declareth why wee could not be saued by the law, because the weakenes of our sinfull flesh, is not able to yeeld that perfect righteousnes which the law of God requireth: the which if we could doe, wee should liue thereby. For God saith, *which if a man do he shall liue in them.* And that euen they that are regenerate with Gods spirit, doe not perfectly fulfill the law, and keepe Gods commaundements, it is most euident by Saint *Pauls* confession of himselfe: *I am carnall, sold vnder sinne. I allow not that which I doe: for that I would, I doe not: but what I hate, that I doe. It is no more I that doe it, but sinne that dwelleth in me: For I know that in me, that is, in my flesh, dwelleth no good thing: for to will is present with me. But I finde no meanes to performe that which is good. For I doe not the good thing, which I would, but the euill which I would not, that doe I. I finde that when I would doe good, euill is present with me. I see another law in my members, rebelling against the law of my minde, leading me captiue to the law of sinne, which is in my members. O wretched man that I am, who shall deliuer me from this bodie of death?* If S. *Paul* that elect vessell of God, which was taken vp into the third heauen, and into paradise, and heard words which cannot be spoken, did not fulfill the law, and fully without transgression keep Gods commandements; who but a blind hypocrite and proud Pharisie will arrogate to himselfe the same? *Bernard* saith well: *Aut te ergo si audes præfer Apostolo (nempe ipsius ista vox est) aut fatere cum illo te quoq; vitijs non carere:* that is, Either if thou darest preferre thy selfe before the Apostle (whose saying this is) or els confesse with him that thou also art not void of vices.

Ezech. 20. 21.

Rom. 7. 14.

Act. 9. 15.

2. Cor. 12. 2.

Bernard super Cantic. serm. 58.

I will adde hereunto a few testimonies out of the auncient Fathers, to proue that none in this life is assisted so fully with Gods grace, that he perfectly fulfilleth the law, and keepeth Gods commaundements without any transgression

greſſion or breach of them. *Iuſtinus Martyr* ſaith: *Iuſtinus dialog*
cum Tryph.
pag.98.

things, you your ſelues dare not denie: but there be which haue kept the things commaunded, ſome more, and ſome leſſe then others. S. *Hierome* ſaith: *Facilia dicis eſſe Dei mandata, & tamen nullum proferre potes qui vniuerſa compleuerit. Reſponde mihi, facilia ſunt an difficilia? Si facilia, profer quis ea impleuerit:* Thou ſaiſt Gods commaundements be eaſie, and yet thou canſt not bring forth any that hath fulfilled all. Anſwere me, be they eaſie or hard? If they be eaſie, ſhew any that hath fulfilled them. Again, *Hac hominibus ſola perfectio, ſi imperfectos ſe eſſe nouerint:* that is, This is the onely perfection of men, to acknowledge themſelues to be imperfect. Againe, *Tunc ergo iuſti ſumus, quando nos eſſe peccatores fatemur, & iuſtitia noſtra non ex proprio merito, ſed ex Dei conſiſtit miſericordia:* that is, Then wee be iuſt, when wee confeſſe our ſelues to be ſinners, and our iuſtice conſiſteth not in our owne merits, but in Gods mercie. Saint *Auguſtine* ſaith: *Ipſa iuſtitia noſtra tanta eſt in hac vita, vt potius peccatorum remiſſione conſtet, quam perfectione virtutum:* that is, Our iuſtice is ſo great in this life, that it conſiſteth rather in the remiſſion of our ſinnes, then in the perfection of our vertues. And againe, *Omnia mandata facta deputantur, quando quicquid non fit ignoſcitur:* that is, All the commaundements are then reputed to be done, when whatſoeuer is not done is pardoned. Againe, *Gratia Dei tribuit in hac vita ſtudium præcepta ſeruandi: & eadem, ſi quid etiam in illis præceptis minus ſeruatur, ignoſcit:* that is, The grace of God doth giue in this life a deſire to keepe his commaundements: and the ſame grace, if any thing in them be not obſerued, forgiueth it. The like I might alleage out of many other places of his workes: As, *De natura & gratia cap.36. Contra Iulianum lib.4.cap.3. De libero Arbitrio cap.16.* and ſuch others, but for ſhortnes ſake I omit them. *Chryſoſtome* ſaith: *Neque enim alios licet in lege iuſtificari, niſi eum qui cuncta adimpleuerit. Id verò nemini dum poſſibile factum eſt:* that is, None can be iuſtified by the law, but he that hath fulfilled all. And that hath beene as

Hieron. ad Cteſiphontem aduerſ. Pelagianos.

Idem ibid.

Idem lib.1. ad. uerſ. Pelagianos.

Auguſt. de ciuit. Dei lib.19.c.27.

Lib.1. Retract. cap.19.

Ad Bonifa. lib.3 cap.7.

Chryſoſt ad Rom. Hom.17.

Bernard super Cantica serm. 50

yet possible to no man. *Bernard* saith: *Quomodo ergo imbenda fuit quæ implenda nullo modo erat? &c.* How was the law to be commaunded, which can by no meanes be fulfilled? or if thou rather thinke that the commaundement was giuen for the ruling of our affections, I will not hereupon striue, so that thou also doe yeeld vnto me, that in this life it neither can, or euer could be fulfilled of any man. For who dare arrogate that to himselfe, which *Paul* himselfe confesseth that he had not comprehended? Neither was the commaunder ignorant, that the weight of the commandement exceeded mans strength: but he iudged it to be profitable, that thereby they might be put in mind of their owne insufficiencie, and so might know that they ought according to their power labour to the end of righteousnes. Therefore by commaunding things impossible, he made men not transgressors, but humble, that euery mouth might be stopped, and all the world made subiect vnto God, because that by the workes of the law no flesh shall be iustified before him: for wee receiuing the commaundement, and feeling our owne want, will crie vnto heauen, and God will haue mercie vpon vs. Again, *Quantumlibet in hoc corpore manens profeceris, erras vitia si putas emortua, & non magis suppressa: velis nolis intra fines tuos habitat Iebusæus, subiugari potest, sed non exterminari: scio (inquit) quod non habitat in me bonum:* that is, How much soeuer thou doest profit, whilest thou abidest in this bodie, thou art deceiued if thou thinke vices to be dead in thee, and not rather suppressed: whether thou wilt or no the Iebusite will dwell within thy coasts: he may be subdued, but not vtterly banished. *I know (saith Paul) that no goodnes dwelleth in me.* This was *Bernards* iudgement concerning our keeping of Gods commandements and fulfilling of the law. *Ferus* also a late Frier, but yet a man of better iudgement in many matters, then many others were, or be, hereof writeth thus: *Per Christum implenda erat omnis iustitia, per quem solum lex poterat impleri, nam maledicta erat natura humana, legemq; implere non potuit, iuxta illud: neque nos neque patres onus hoc portare potuimus:* that is, All righteousnes

De affectuali.

Idem ibidem serm. 58.

Ferus in Matth. cap. 3.

teousnes was to be fulfilled by Christ, by whom onely the law could be fulfilled. For mans nature was accurſed, and could not fulfill the law, according to that ſaying, neither we nor our Fathers were able to beare this burden. Againe, the ſame *Ferus* ſaith: *Si nemo poteſt gloriari ſe à peccato immunem, nec quiſquam gloriari poteſt ſe legem ſeruaſſe: cum peccatum nihil aliud ſit quàm tranſgreſſio legis:* that is, If no man can glorie that hee is free from ſinne, neither can any man glorie that he hath fulfilled the law, ſeeing that ſinne is nothing elſe but the tranſgreſſion of the law. Hence from it followeth, that zealous Proteſtants want neither a liuely faith in Gods mercies, nor true obedience to Gods commaundements, although they vnfainedly confeſſe their manifold imperfections and ſinnes, by which they bee farre from perfectly fulfilling the law of God. And now *pro coronide* I will requite you with another Syllogiſme. They that thinke they can fulfill the law of God, be proud Hypocrits and Phariſees: but the Papiſts thinke that they can fulfill the law of God, yea can doe ſuperarrogant workes, I ſhould ſay workes of Supererogation aboue them that the law requireth: *Ergo*, the Papiſts be proud Hypocrites and Phariſees.

In cap. 19. Matth.

The Pamphlet.

The moſt points wherein the Proteſtants diſſent from the Catholikes tend to looſenes of life, and carnall libertie.

4. Article.

THis article may be proued by a generall induction in all ſuch matters, as now the Proteſtants call in queſtion. Firſt ſay they that man hath not free will to doe good, but all goodneſſe proceedeth ſo from grace, that it lyeth not in his power neither to haue it, nor reſiſt it, but of neceſſitie it muſt haue effect.

To what other ende tendeth this ſenceles doctrine and fatall

fancie, but to make men negligent in disposing and preparing their soules to receiue Gods grace, and to rouse it vp, and put it in execution after they haue it? making man not much vnlike a sicke asse, who neither can dispose nor prepare himselfe to seeke for his medicine, but of necessitie must expect till his master thrusteth it into his throate, neither after hee hath drunke it, can cause it cure his disease, but carelesly letteth it worke as it will.

Secondly, they defend that men be iustified by faith alone, the which solifidian portion ouerthroweth flatly true repentance, sorrow for sinnes, mortification of passions, and all other vertues which tend to perfect reconciliation of the soule with God, causing men only to procure a certaine false fantastical apprehension of Christs death and passion, the which faith although they erroniously auerre, cannot be seuered from charitie, vertues, and good workes; yet both experience teacheth that it may, for also few or none haue faith, because few or none of them haue these workes: and the Scriptures plainely proue that all faith, yea and the most noble faith which hath force to remoue mountaines, may be without charitie.

Thirdly, they assure vs that faith once had can neuer be lost, the which vaine securitie openeth the gap to all libertine sensualitie: for if a man be certaine that he hath true faith, if it be impossible he should lose it, if he be secured, that by it alone he shall be saued; why may he not wallow in all licencious pleasures in this life, and neuer doubt of glorie in the other? could euer Epicurus haue found a better ground to plant his Epicurisme? could euer Heliogabalus haue better patronized his sensualitie? could Bacchus, or Venus euer haue forged better reasons to enlarge their dominion?

Fourthly, they say, a man cannot keepe all the commaundements: for what other cause I pray you; but thereby to make men negligent in keeping of them, to pretend an excuse of impossibilitie, whensoeuer they transgresse them.

Fiftly, why deny they the Sacrament of penance; but to make men careles how they liue, and neuer regard the auoyding of sinnes, as though they were neuer to render an account of them? to hinder that shame and blushing which men conceiue

in

in discouering their sinnes, the which are most excellent meanes to deter them from sinning another time: to shuffle vp restitution and satisfaction of iniuries committed against our neighbours, to draw men from remorse of conscience by burying their sinnes in eternall oblivion: the sores whereof confession rubbeth, and causeth.

Sixtly, why exclude they the true and reall body of Christ from the blessed Sacrament of the altar, but for that they perceiued how by the presence thereof, they were deterred from sinne and wickednes? for they knew well that sinfull liues consorted not with those sacred mysteries, and therefore they rather resolued to banish Christ from the Sacrament, then sinnes from their soules.

Finally, for what other cause haue they ioyned a new negatiue religion, wholy standing vpon negation of Sacraments, ceremonies, rites, lawes, customes and other practicall points of the catholike Church; but for fasting, to bring in feasting; for praying, playing; for deuotion, dissolution; for religious feare of God, vaine securitie; for zeale and mortification, a number of vaine verball sermons: and to conclude, for a positiue working a flat deniall almost of all points of faith and religion?

Answere

CONcerning this article, I will first answere these cauils, which this cauiller obiecteth to the slaundering of our doctrine, as tending to loosenes of life, and carnall libertie: Secondly, I will shew to what loosenes and wickednes of life the doctrine of the Church of Rome tendeth, and what fruites, or rather weeds of wickednes it hath brought fourth euen in Popes & their clergie, and namely in Rome that holy Citie, where that holy Father resideth, and whereupon he especially breatheth and blesseth. He beginneth with free will, wherein he neither setteth downe truely our doctrine, nor the state of the controuersie: which is a vsuall custome with his companions, to peruert and alter the state of the question, as

Doctor

Epist. dedica. in answere. f. 1.

Doctor *Whitaker* sheweth that *Bellarmine* vseth to do. I wil therefore lay downe our doctrine truely as we teach concerning this matter wee beleeue, that although in worldly matters concerning this life, man haue wit, reason, and vnderstanding to know; and will, for the choise of good and euill, iust and vniust: yet in spirituall matters pertayning to eternall life, and the worship of God, we beleeue, that mans reason is so darkened, and will so corrupted, that he can neither truely know, loue, nor couet, much lesse doe and performe, those things which be agreeable to Gods will, and acceptable vnto his Maiestie, vntill God in his elect and chosen people doe by his holy spirit regenerate them, by lightning their blind reason, and reforming their wicked wils. This we proue by these places of Scripture here following. *The Lord saw that the wickednes of man was great vpon the earth, and all the imaginations of the thoughts of his heart were euill continually. And that the imagination of mans heart is euill from his youth. Flesh and bloud hath not reueiled it vnto thee, but my Father which is in Heauen. That light shined in the darkenes, and the darkenes comprehended it not. Which are borne not of bloud, nor of the will of the flesh, but of God. Except a man be borne againe, he cannot see the kingdome of God. That which is borne of the flesh is flesh: and that which is borne of the spirit is spirit. A man can receiue nothing, except it be giuen him from Heauen. No man can come to me, except the Father which hath sent me, draw him. Therefore I said vnto you, that no man can come vnto me, except it be giuen vnto him of my Father. Without me ye can doe nothing. The wisdome of the flesh is death. The wisedome of the flesh is enmitie against God. The naturall man perceiueth not the things of the spirit of God, for they are foolishnes to him, neither can he know them, because they are spiritually discerned. What hast thou, that thou hast not receiued? No man can say that Iesus is the Lord, but by the holy Ghost. By the grace of God I am that I am. Not that we are sufficient of our selues to thinke any thing as of our selues: but our sufficiencie is of God. It is God that worketh in you, both the will and the deede, euen of his good will and pleasure. The God of peace*

Genes. 6. 5.
Ibid. cap. 8. 21.
Matth. 16. 17.
Ioh. 1. 5.
vers. 13.
Ioh. 3. 3.
13
27
Cap. 6. 44.
65
Cap. 15. 5.
Rom. 8. 6.
1. Cor. 2. 14.
Cap. 4. 7.
Cap. 12. 3.
Cap. 15. 10.
2. Cor. 3. 5.
Philip. 2. 13.
Hebr. 13. 21.

make

make you perfit in all good workes to doe his will, working in you that which is pleasant in his sight through Iesus Christ our Lord. Whosoeuer committeth sinne is the seruant of sinne: If the sonne shall make you free, ye shall be free indeede. By these sayings let the Christian reader consider of what value and force our wit and will is in heauenly matters, vntill the one bee lightened, and the other reformed by Gods grace and spirit. Hereunto I will adde a few places of the ancient Fathers. Saint *Augustine* saith: *Quid boni operari potest perditus, nisi quantum fuerit perditione liberatus? Numquid libero voluntatis arbitrio? & hoc absit: Nam libero arbitrio male vtens homo & se perdidit & ipsum. Sicut enim qui se occidit, &c.* that is, What good can he that is lost doe, but in as much as he is deliuered from perdition? Can he be restored by his free will? God forbid. For man vsing ill his free will, lost both himselfe, and it also. For as one killing himselfe, doth kill himselfe whilest he liueth, but hauing killed himselfe, doth not liue, nor can raise and restore himselfe being dead: so when man sinned by his free will, sinne hauing gotten victorie, his free will was lost. Againe, *Quid tantum de naturæ possibilitate præsumis? vulnerata, sauciata, vexata, perdita est: vera confessione, non falsa defensione opus habet. Gratia ergo dei non qua instituatur, sed qua restituatur, quæratur:* that is, What dost thou presume so much of the power of nature? it is wounded, maymed, vexed and lost: it hath neede of a true confession, not of a false defence. Therefore the grace of God, not whereby the will is ordained, but whereby it is restored, is to be sought. Many such other sayings he hath in his workes against the Pelagians, which I omit.

Ioh. 8. 34. 36.

August. Enchir. ad Laur. cap. 30.

De Natura & gratia cap. 53.

But this man saith, that men may dispose and prepare his soule to receiue Gods grace, and this he proueth not by Scripture, but (I will not say Assedly) by the similitude of a sicke Asse, that cannot dispose, nor prepare himselfe to seeke for his medicine. By this diuinitie men preuent Gods grace, and it doth not preuent them; men first seeke God, and not God them. For answere whereof, I would aske this man, whether it be not with all the ofspring of *Adam*, as it

was with *Adam* himselfe after his fall. Now whether did *Adam* seeke God first, or God him? the Scripture saith, that God called vpon *Adam*, and that he was so farre from seeking God, that he and his wife hid themselues from the presence of the Lord God. So that if God in mercie had not sought them, and called vpon them, it seemeth that they had neuer sought nor called vpon God. And euen so it is with all his posteritie, as our Sauiour sheweth by the lost sheepe, whom the Shepheard seeketh and bringeth home, the sheepe nothing disposing nor preparing it selfe to seeke to the Shepheard, or to returne to the fould. So God saith: *I was found of them that sought me not.* Did *Peter* repent vntill Christ had looked on him, and the Cock had crowed? What disposition and preparation was in *Paul* to seeke the grace of Christ? Therefore I may truly say, that as *Lazarus* prepared himself being dead in graue, to be raised vp by Iesus Christ; so doe men dead in sinne, dispose and prepare themselues to receiue the medicine of Gods grace. Saint *Paul* saith: *God which is rich in mercie, through his great loue wherewith he loued vs, euen when we were dead by sinnes, hath quickned vs together in Christ, by whose grace ye are saued.* To this doctrine the auncient Fathers beare witnes. Saint *Augustine* saith: *Vt totum Deo detur, qui hominis voluntatem bonam & præparat vbi inuenit, & adiuuat præparatam:* that is, All is to be giuen to God, who both prepareth the good will of man to be helped, and helpeth it being prepared. Againe, *Nolentem præuenit vt velit, volentem subsequitur ne frustra velit:* that is, God preuenteth him that is not willing, that he may be willing; and he followeth him that is willing, that he may not will in vaine. Now if this our doctrine concerning the will of man be the truth of God confirmed both by the word of God, and by the testimonies of the most learned Fathers, then without blasphemie it cannot be said to tend vnto loosenes of life, or carnall libertie: it teacheth vs both true humilitie, in acknowledging our owne misrie and wants, and to attribute all to Gods grace and mercie, and to arrogate nothing to our selues, and doth it tend to carnall libertie, and

Gen. 3.

Isai. 65. 1.

Ephes. 2. 4.

August. Enchir. ad Laurent. cap. 32.

Idem ibidem.

careles securitie? We are both to exhort others, and also to stirre vp our selues, to feare and serue God in holines of life. And yet we must acknowledge, that God worketh those things in vs, whereto he exhorteth vs. And therefore the same spirit that saith: *Turne vnto me with all your hearts,* Ioel.2. saith also, *Turne vs O Lord, and we shall be turned.* He that Lament.3. saith, *Make you a new heart, and a new spirit: for why will ye dye* Ezech.18.31. *O house of Israel?* saith also, *I will put a new spirit within their* Ezech.11.19. *bowels, and I will take the stonie heart out of their bodies, and will giue them an heart of flesh.* And againe: *Create in me a* Psalm.51.10. *cleane heart, O Lord, and renew aright spirit within me.* The same spirit that saith, *Wash you, make you cleane,* saith also, Isai.1.16. *Purge me with Hyssope, and I shall be cleane: Wash me, and I* Psalm.51.7. *shall be whiter then Snow.* And againe, *I will powre cleane wa-* Ezech.36.25. *ter vpon you, and a new spirit will I put within you, and ye shall be cleane: yea from all your filthines, and from all your Idols will I cleanse you.* The same spirit that saith: *Be ye holy, for I am* 1.Thess.5.23. *holy,* saith also, *the God of peace make you holy.* And so we must come to that saying of Saint *Augustine: Da quod iu-* August.Confess. *bes, & iube quod vis:* Giue vs O Lord, that which thou com- lib.10.cap.29. maundest vs, and then commaund vs what thou wilt. And therefore they reason like doltish Asses, which inferre vpon the exhortations to grace and godlines which be in the Scriptures, that there is a power and abilitie in vs to performe those things whereunto God in his word exhorteth vs. Exhortations be Gods instruments and meanes which he vseth, to worke his heauenly graces in vs. I would here end this matter, but that I must tell you, that you write improperly and falsely in charging vs, that we say all goodnes proceedeth so farre from grace, that it lieth not in mans power neither to haue it, nor to refuse it, but of necessitie it must haue effect. Improperly you write, in putting, *hauing Gods grace,* in steede of *obtaining and getting it.* We say, it is in man to haue it, when God doth giue it, without which gift it is not in mans power to get it. But it is in man to resist it. For the grace of God offereth salua- Tit.2.11. tion to all, but it is resisted and reiected of many, in that their hard and stony hearts will not admit it. The grace of

God is offered to men, when his word is preached, and they be called to repentance: but it is with many, and namely you, as *Zacharie* saith: *They refused to hearken, and pulled away the shoulder, and stopped their eares, that they should not heare. Yea, they made their hearts as an Adamant stone, least they should heare the Law and words which the Lord of hosts sent in his spirit by the ministerie of the former Prophets.* I know no man that denieth, but such men doe resist the grace of God, which yet is receiued of them that are written in the booke of life, whose wils it reformeth, and of euill wils maketh good wils, willing and couting those things which be acceptable in Gods sight. Finally, I thought good for the better satisfiyng of the reader in this matter, to let him vnderstand: that whereas *Erasmus* (a man as all men must needs confesse of great learning) was had in iealousie of the Papists, as too much leaning to *Luther* and his doctrine, he was at the last prouoked and set on by them to write against him: who chusing this matter of free will, and writing in defence thereof, yet afterward he retracted and reuoked his former opinion and writing, and was not abashed to confesse the truth, as appeareth by these his words. *Verum vt ingenuè dicam; perdidimus liberum arbitrium: illic mihi aliud dictabat animus, aliud scribebat calamus:* that is, But simply to speake my minde. We haue lost our free will: in that matter my minde did indite to me one thing, and my hand did write another.

Zachar. 7. 11.

As the Papists doe now.

Erasm. lib. 19. epist. ad Ludouicum Viuem.

I come now to the second doctrine of ours, which you vntruely charge, and falsely slander to tend to loosenes of life, and carnall libertie, that men be iustified by faith alone, which you scornefully call a *solifidian* portion, and falsely say, but doe not proue, that it flatly ouerthroweth true repentance, sorrow for sinnes, mortification of passions, and all other vertues, which tend to the perfect reconciliation of the soule with God, &c. Where first I would exhort you (if the same might any thing preuaile with you) to take heed that by scorning in this manner at Gods truth, you shew not your selfe to be one of them that sit in the seate of the scornefull. *Salomon* saith, that *indgements*

Psalm. 1. 1. Prou. 19. 29.

are

are prepared for the ſcorners, and ſtripes for the backe of fooles.
Secondly, as this doctrine which you deride is true, godly, and comfortable, confirmed by the word of God, and ancient Fathers; ſo doth it not exclude, much leſſe ouerthrowe repentance, or any other good worke, but ſheweth the true and right vſe of them. Saint *Paul* ſaith, *We conclude that a man is iuſtified by faith, without the workes of the Law.* Rom.3.28. And in the fourth chapter he reaſoneth thus from *Abraham* the father of the faithfull: *If Abraham were iuſtified by workes, he hath wherein to reioyce or glory:* But *Abraham* hath not wherein to reioyce or glorie before God. *Ergo, Abraham* was not iuſtified by workes. Rom.4.2. And after ſaith; To him that worketh not, but beleeueth in him that iuſtifieth the vngodly, his faith is counted for righteouſneſſe. Galat.2.16. We know that a man is not iuſtified by the workes of the lawe, but by the faith of Ieſus Chriſt, euen we haue beleeued in Ieſus Chriſt, that we might be iuſtified by the faith of Chriſt, and not by the workes of the lawe, becauſe that by the workes of the lawe no fleſh ſhall be iuſtified. This doctrine was neither ſcorned nor denied by the auncient godly Fathers, of ſome of whom I will ſet downe a few ſayings.

Origene ſpeaking of the theefe that was hanged with Chriſt, ſaith, *Pro hac ſola fide ait ei Ieſus, Amen dico tibi, Hodie mecum eris in paradiſo:* that is, For this his onely faith, Ieſus ſaid vnto him: Verely I ſay vnto thee, this day ſhalt thou be with me in paradiſe. Origen.in 3.ad Rom. And of the woman that had the iſſue of bloud: *Ex nullo legis opere, ſed pro ſola fide ait ad eam. Remittuntur tibi peccata:* that is, For no worke of the law, but for faith onely he ſaid vnto her, Thy ſinnes be forgiuen thee. Ibidem. *Hilarie* ſaith: *Sola fides iuſtificat:* that is, Only faith doth iuſtifie. Hilar.in Matth. Can.8. & Can.22 *Ambroſe* ſaith, *Iuſtificati ſunt gratis, quia nihil operantes, neque vicem reddentes ſola fide iuſtificati ſunt dono Dei:* that is, They are iuſtified freely, becauſe working nothing, nor rendring any recompence, they are iuſtified by faith onely through the gift of God. Ambroſ.in Rom.3. The like he writeth in Rom.4. and 10. and vpon the 1.Cor.1. *Prafat.ad Galat.* and vpon chap.3. Saint *Hierome* ſaith: *Conuertam*

Hieron. in Rom. cap. 4.

tem impium per solam fidem iustificat Deus, non opera bona quæ non habuit: God doth by faith only iustifie the wicked man conuerting, not by good workes which he had not. Many such other sayings I might alleage out of *Hierome*, but Heaue them. Saint *Augustine* saith: *Sine bonorum operum meritis per fidem iustificatur impius:* that is, The wicked man is iustified by faith without the merits of good workes.

Augustinus in Psal. 67.

In Psal. 88.

Againe, *Quia sola fides in Christum mundat &c.* that is, Because onely faith in Christ doth make cleane, they that do not beleeue in Christ, be voide of cleanenes. He hath also often this fine saying: *Fides impetrat, quod lex imperat:* that is, Faith obtaineth that, which the law commaundeth: that is to say, the law commaundeth a righteousnes of workes, faith obtaineth the righteousnes of Christ, which onely is able to hide and discharge all our vnrighteousnes.

Enchir. ad Laurent. cap. 117.

This doctrine which this disdainfull man so much disdaineth, is acknowledged of the Greeke Fathers. *Basil* saith, This is perfect and sound glorying in God, when a man doth not boast himselfe for his owne righteousnes, but knoweth himselfe to be voide of true righteousnes, πίστει δὲ μόνῃ τῇ εἰς χριστὸν δικαιούμενοι. And is iustified by only faith in Christ: that is, *Chrysostome* saith: *Nobis pro cunctis sola fides sufficiat:* that is, Onely faith is sufficient to vs for all other things. Againe, *Illud vnum asseuerauerim, quod sola fides per se saluum fecerit:* that is, This I may affirme, that only faith by it selfe saueth. Againe, *Rursus illi dicebant, qui sola fide nituntur, execrabilis est: hic contrà demonstrat, qui sola fide nititur eum benedictum esse:* that is, They said, he that leaneth only to faith is accursed: but *Paul* on the contrarie part sheweth, that he that leaneth to faith onely is blessed.

Basil. de vera vocatione pag. 388.

Chrysost. in Matth. Hom. 12.

Idem de proditione Iuda.

Idem in Galat. cap. 3.

Many such other places out of the Latine and Greeke Fathers I might produce, but I omit them. I hope he will not say, that these Fathers which deliuered this doctrine of solifidian faith (as he disdainfully termeth it) did ouerthrow repentance, mortification, and all other vertues. Nay this true faith, which neither falsely, nor fantastically,

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but truly and effectually apprehendeth Christs death and passion, and applieth the same as a most soueraigne salue to cure all the sores of our soules, is that which giueth life to repentance, mortification, and all other vertues. For as faith without workes is dead, as S. *Iames* saith: so workes without faith are dead, as *Cyril* and *Chrysostome* say. And we truly auerre, that this true faith in Gods mercifull promises, by the which Christ doth dwel in our hearts, cannot be seuered from charitie, vertues, and good workes, as he falsely affirmeth, but faintly and foolishly proueth that it may. His first reason is taken from experience, because few or none of vs haue faith, for that few or none of vs haue these workes. How many or few of vs haue faith and good workes, you are no competent iudge for to determine. And therefore wee appeale from your affectionate and erronious iudgement, to the true and iust iudgement of God. I doubt not but before I haue ended this article, to proue that we be not so void of good workes, & so full of abominable wickednes, as your Popes and spitefull spiritualtie hath been.

Iames 2. 26.

Cyril in exposit. Symbol. Nicen. tom. 1. Concil. pag. 543.

Chrysost. in 1. ad Timoth. Hom. 5.

Your second proofe you will draw out of the Scripture, that all faith; yea, and the most noble faith which hath force to remoue mountaines, may be without charitie. I answere, that Saint *Paul* speaketh not there of the faith of Gods elect, but of that which is a gift to worke miracles, which may be in wicked reprobates, such as *Iudas* was: and so doth *Oecumenius* the Greeke Scholiast expound it in these words: [illegible] He speaketh not of the common and Catholike faith of the faithfull, but of a certaine gift of faith. For there was a certaine kinde of gift, which by an equiuocation was called faith. So that S. *Paul*, as he had before compared charitie with the gift of tongues, and with the gift of prophesying: so here he compareth it with the gift of doing miracles. And as those gifts may be in the wicked seuered from charitie, so also may this. Some writers also in the former chapter, where S. *Paul* saith: *To another is giuen*

1. *Cor.* 13.

Tit. 1. 1.

Matth. 7.

Oecumen. in 1. *Cor.* 13.

1. *Cor.* 12. 9.

faith

faith by the ſame ſpirit, do expound it of the particular faith
Theophilact. in 2. Cor. 12. of doing miracles. As *Theophilactus: Non fides dogmatum, ſed miraculorum, quæ & montes transfert:* that is, He ſpeaketh not of faith of doctrine, but of miracles which moueth mountaines. And therefore S. *Paul* meaneth, that if the whole faith which is in doers of miracles were in him ſeparated from charitie, as it may be, he were nothing. But that faith by which Chriſt dwelleth in the hearts of his elect, neither is, nor can be ſeparated from charitie, but worketh by it. And therefore S. *Paul* in his gratulations
Galath. 5. 6. in the beginning of his Epiſtles, doth alwaies ioyne them together, as being ſuch graces of Gods ſpirit, which be neuer ſeparated aſunder, *Hearing of the faith, which ye haue in*
Epheſ. 1. 15. Coloſſ. 1. 4. 1. Theſſ. 1. 3. 2. Theſſ. 1. 3. Philem. 1. 5. Hebr. 12. *the Lord Ieſus, and loue towards all the Saints.* To conclude this point, that this doctrine doth not tend to looſenes of life, we teach that they which doe not follow peace and holines ſhall neuer ſee God, and that good workes are the waies, wherein wee muſt walke to the kingdome of God, and eternall life; to the which, they that doe not walke in them, ſhall neuer come. *For without the holy Citie ſhall be*
Apocal. 22. 15. *dogs, and enchaunters, and whoremongers, and murtherers, and idolaters, and whoſoeuer loueth or maketh lies.* And although good fruites make not the tree good, yet they be neceſſarie effects of a good tree: ſo *euery tree that bringeth not forth*
Matth. 3. 10. *good fruit ſhall be cut downe and caſt into the fire.*

The third doctrine of ours, which you vntruly charge to tend to looſenes of life, is, That faith once had can neuer be loſt: the which vaine ſecuritie (you ſay) openeth the gap to all libertine ſenſualitie: and hereat you make great exclamations. Here I will firſt cleere the doctrine, and afterward anſwere your vaine cauillations, and needleſſe exclamations. Faith is diuers waies taken in the holie Scriptures. Firſt, it is taken for the doctrine of faith, or the
Rom. 1. 5. Goſpell which wee beleeue: as, *By whom wee haue receiued grace and Apoſtleſhip, to the obedience of faith among all Gentiles:* that is, that all nations might obey the Goſpell. Alſo
Galat. 3. 2. to the Galathians: *This onely would I know of you, Receiued ye the ſpirit by the workes of the law, or by the hearing of faith;*

that

that is, by hearing the Gospell preached. So wee call the Christian faith, and the Apostolicall faith. In this sense faith being taken for the doctrine of the Gospell: we confesse that many may know it, make profession of it, and historically beleeue it, and yet afterwards may fall from it, as *Iudas* and many in Asia did. Secondly, it is taken for that promise which wee make in Baptisme, whereby wee binde our selues to professe true religion, and to beleeue in God, in whose name we be baptized. Hereof S. *Paul* speaketh, *Refuse the younger widowes: for when they haue begun to waxe wanton against Christ, they will marrie, hauing damnation because they haue broken the first faith.* The which is to be vnderstood of the first profession of faith in Baptisme, and not of the latter vow of single life, as the Papists falsely and foolishly expound it. From this faith all they doe fall, which turne either on the right hand to false doctrine, or on the left hand to wicked life. Many other waies faith is taken, but this question is of that true, liuely, and iustifying faith, which is the faith of Gods elect, whereby Christ dwelleth in their hearts, and they receiue nourishment and life from him. This faith may be couered by temptations and falles, as fire in the night with ashes, but neuer vtterly extinguished. For they in whom this true faith is, are like a tree planted by the riuers of waters, that will bring forth her fruite in due season, whose leafe shall not fade. And they that trust in the Lord shall be as mount Sion, which cannot bee moued, but remaineth for euer. They that by this faith are built vpō the rock Iesus Christ, hell gates shall neuer ouercome them. Christ saith, *He that beleeueth in the Sonne of God hath euerlasting life. He that heareth my word, & beleeueth in him that sent me, hath euerlasting life, and shall not come into condemnation, but hath passed from death to life. He that beleeueth in me shall neuer thirst.* Saint *Paul* saith, *Wherein after ye beleeued ye were sealed with the holy spirit of promise, which is the earnest of our inheritance, for the redemption of that libertie purchased vnto the praise of his glorie.* These places sufficiently shew, that that faith which is common to all Gods elect, and proper onely to

2.*Tim.*1.15.

1.*Tim.*5.11.

*Tit.*1.

*Ephes.*3.

*Psal.*1.3.

*Psal.*125.1.

*Matth.*16.18.

*Ioh.*3.36.

*Chap.*5.24.

*Chap.*6.35.

*Ephes.*1.13.

the elect, can neuer perish, nor be vtterly lost in them. And this true & comfortable doctrine bringeth no vaine securitie, nor openeth the gap to any libertine sensualitie. For they that by this faith haue tasted how sweete the Lord is, cannot but loue and feare God, and greatly delight in his commaundements. And that faith which swimmeth in mens lips, but is not printed in their hearts, nor shineth by godlines and good workes in their liues, is a dead faith, and is no more that true faith, whereby we liue vnto God, then a dead man is a man. To conclude this matter, although we distinguish betweene iustification and sanctification: yet we acknowledge that they be inseparable, and the one doth necessarily follow the other. For whosoeuer are iustified by Gods grace and mercie through faith in Christ Iesus, be also sanctified with Gods holy spirit, to abhorre that which is euill, and to cleaue to that which is good, and to serue God in true holines and righteousnes all the daies of their life. And therefore we teach that they which without repentance persist in sinne, wallow in wickednes, and commit vngodlines with greedines, haue no faith, nor haue any assurance of the remission of their sins: but may be assured that the wrath of God hangeth ouer them, and if they doe not truly repent, and bring foorth fruites worthie amendement of life, will fearefully fall vpon them. So that you might haue spared your vaine and foolish exclamations, concerning Epicures, Heliogabalus, Bacchus and Venus, which are more honoured in Rome (as hereafter I will shew) then allowed of vs. For of whom did *Mantuan* the Italian Carmelite Frier an 100. yeeres past write this, but of your Popes and his fauourers: *Neglecto superum cultu, spretoq; tonantis imperio, Baccho indulgent, Veneriq; ministrant*: that is, Neglecting the worship of God, they serue Bacchus and Venus.

Psal. 112. 1.

Rom. 12. 9.

Luk. 1. 75.

De calamitat. tempor. lib. 2.

Concerning the fourth point of doctrine, of keeping Gods commaundements, I haue spoken sufficiently before. Onely now I say that our doctrine tendeth hereunto, to shew vs our miserie by transgressing of them, that wee may thereby bee moued to hunger for Gods mercie in Christ.

Christ: and although we cannot perfectly fulfill them (for in many things wee sinne all) yet wee ought according to the measure of Gods grace giuen to vs, haue a care and conscience to walke in them, and to frame our liues to the obedience of them. *Iames* 3.2.

Whereas fiftly you charge vs, that wee deny the Sacrament of Penance, thereby to make men careles how they liue: I answer, that although we deny your penance to be a Sacrament, because it hath no outward visible signe, and reiect your clancular confession, your absurd absolution, and your superstitious or rather blasphemous satisfaction, thereby to answere Gods iustice, and discharge your sins: yet we truly teach ŷ doctrine of repentance, as it is deliuered vnto vs in the word of God. We teach men to come to the knowledge of their sins, by ŷ law of God, which is the glasse to shew vs our spots, and the first step to repentance: then to lament their sinnes, whereby they haue offended their gracious God, and mercifull father, to confesse their sinnes with remorse of conscience, both to God and men, whom they haue offended: and especially wee call vpon men for amendement of life, in bringing forth fruits worthie of repentance, without the which there is no repentance. One part of which amendement is satisfaction to our brethren for iniuries committed, and restitution of goods vnlawfully and vngodly gotten. As touching our iniuries against God, we plead not our owne satisfaction, but craue Gods mercie in Christ Iesus, who is our only satisfaction, and by whom only we seeke to haue remission of them. Whereas you say, that your confession rubbeth the sores of sinne, and causeth remembrance of them, I say that this more truly and effectually is wrought by the preaching of Gods word, whereby sinne is more shewed, and the wrath and iudgements of God against sinne are more threatned, and thereby the conscience more pricked and wounded, then by your confession. So *Dauid* was brought to repentance for his foule sinnes of adulterie and murther, by *Nathans* preaching, and thundring Gods iudgements against him, and not by his secret confessing. *Rom.* 3. 2. *Sam.* 12.7.

Act.2.37. So the people hauing heard *Peter* preach the word of God, were pricked in their hearts, and said vnto *Peter*, and the other Apostles, *Men and brethren what shall we doe?* This is Gods holy ordinance, the other a plant which God hath neuer planted, but an inuention of man, as euen your own Canonists against your Schoolemen do confesse. And what wickednes hath come of it, the ecclesiasticall historie partly sheweth, and God who seeth al secrets knoweth.

De pœnitent. dist.5.cap.in pœnitens.in glossa. Concil.tom.1. part.1.P.155. Socrat.lib.5. cap.19.Sozomen.lib.7. cap.16.

To your sixt accusation I answer, that we exclude and banish our Sauiour Christ, neither from the Sacrament of his supper, nor from the hearts of the faithfull; but acknowledge that as by faith he dwelleth in the one, so by the same he is receiued of the godly in the other. Your false and grosse doctrine of Transsubstantiation, which the Greeke Church neuer beleeued, and the Latine Church lately defined as *Erasmus* saith, we iustly reiect and condemne. We exhort men, when they come to receiue that holy mysterie, the Sacrament and pledge of our saluation in Christ, to examine themselues: and so to eate of that breade, and drinke of that cup: *For he that eateth and drinketh vnworthily, eateth and drinketh his owne damnation, because he discerneth not the Lords bodie.* But if (as you say) sinfull liues consorte not with this sacred mysterie, I meruaile how your Priests liues consorted with it, which how holy they were, I will shew hereafter. Lastly, you charge vs with a new negatiue religion, wholy standing vpon negation of Sacraments, ceremonies, rites, lawes, customes, and other practicall points of the Catholike Church: whereunto I answere, that we deny nothing that God hath commaunded, in the holy canonicall Scriptures, the which as I haue before shewed, is the onely rule of our religion and life. In deede we deny and defie your trifling traditions and vnwritten vanities, and inuentions, with the which you haue gone a whoring as the Prophet saith. If you can shew that we deny any thing, which God hath commaunded, as wee can plainely proue that you doe, then spare not to charge vs with a new negatiue religion. You deny the sufficiencie of the Scriptures, and

Ephes.3.17. 2.Cor.13.5.

Erasm. Annotat. in 1.Cor.7.

1.Cor.11.28.

Psal.106.39.

that

that all doctrine neceſſarie to ſaluation is contayned in them. You deny the ſame Scriptures to bee in the vulgar tongue, for all Gods people to reade and heare to their comfort. You deny prayer and the publike ſeruice of God to be in the ſame vulgar tongue. You deny Chriſt to be our only mediator betweene God & vs. You deny the Cup of Chriſts Supper to Gods people. You deny the lawful authoritie which Princes haue ouer their people & ſubiects, in all cauſes eccleſiaſticall and temporall. You deny mariage to eccleſiaſticall miniſters, whereby what great and horrible wickedneſſe you haue cauſed, I will hereafter declare. You ſay we bring in for faſting, feaſting; for praying, playing, &c. Concerning your faſting, conſiſting in a ſuperſtitious obſeruing of times, and diuerſitie of meates, and tending to the honouring of Saints, and ſatiſfying Gods iuſtice for your ſins, we deny it. But faſting purely vſed according to Gods word, to humble our ſoules before God, & to mortifie the wicked affections of our ſinful fleſh, we allow; and eſpecially that great and principall faſt, in abſtayning from ſinne, whereof Saint *Auguſtine* ſpeaketh in theſe words: *Ieiunium autem magnum & geraleeſt abſtinere ab iniquitatibus, & ab illicitis voluptatibus ſeculi, quod eſt perfectum ieiunium in hoc ſaculo:* The great and generall faſt is to abſtaine from iniquities, and vnlawfull pleaſures of the world, which is the perfect faſt in this world. *Auguſt. in Ioan tract. 17. & diſtinct. de conſecra. cap. Ieiunium.*

Chryſoſtome ſaith, *Ieiunium dico abſtinentiam à vitijs*, I ſay that faſting, which is to abſtaine from vices. Hereby let it be diſcerned, who doe moſt truely faſt. In deede I know that it is your manner, much to glorie in your writings and ſpeeches, of your outward faſting from meates, as the Phariſee in the Goſpell did, who gloried that he faſted twiſe a weeke, which neither God in his law had required, nor the Apoſtles of Chriſt (for any thing we reade) vſed. Whereby wee may note, that true godlynes neither is to bee meaſured by ſuch outward abſtinence from meates, nor is alwayes ioyned with it. *Iohn Baptiſt* vſed greater auſteritie in his diet, and abſtinence from meates, then our Sauiour Chriſt did; yet was his

Chryſoſt. in Geneſ. hom. 8.

Luk. 18. 12.

Matth. 11. 18.

Matth.9.14. life nothing ſo holy. *Iohns* Diſciples vſed more faſting then the Diſciples of our Sauiour Chriſt did. Yet it is not to be doubted, but our Sauiours Diſciples liued as godly or more, then they did. The Montaniſts Heretikes were greater faſters then were ỹ true Chriſtians, as *Tertullian* ſheweth. And S. *Hierome* writeth ỹ they obſerued three Lents in a yeere, and yet were Heretikes condemned by the Church of God, although then fauoured by the Biſhop of Rome, as *Tertullian* ſheweth in the beginning of his booke againſt *Praxeas*. The Iewes vſed ſuch great abſtinence and faſting, that they brought weakeneſſe and ſickeneſſe to their bodies: as Saint *Hieromie* writeth, who neuertheleſſe were enemies to our Sauiour Chriſt. The Moſcouites which neuer acknowledged the Popes authoritie bee as great faſters as Papiſts are. And ſo alſo be the Turkes. And therefore theſe men neede not to boaſt ſo much of their faſting. Saint *Paul* ſaith, that bodily exerciſe profiteth little, but godlineſſe is profitable to all things, and hath the promiſe of this life preſent, and that which is to come. Howbeit, as I will not deny, but that there may be leſſe faſting, and more feaſting, then were requiſit: yet that there is more feaſting and ſuperfluitie in fare now, eſpecially in eccleſiaſtical perſons, I thinke it would be too hard for this man to proue. Whence came theſe phraſes, As fat as an Abbot, he hath a face like an Abbot, and an Abbey Lubber, but of their immoderate fare and feeding? And how theſe men were giuen to gluttonie and exceſſe, I will ſhew at this time but by one example. *Giraldus Cambrenſis* in his Booke intituled, *Speculum Eccleſiæ*, writeth, that the Abbot and Monkes of Saint *Swithens* in Wincheſter, came to King *Henry* the ſecond, hunting at Gilford in Surrey, and fell downe in myre and durt before him, pitifully crying out. The King asked them, what was the matter. They anſwered, that their Biſhop had taken three diſhes of meate from their dinners and ſuppers. He asked them how many he had left vnto them. They anſwered tenne, but from the foundation of their houſe they had vſed daily to haue thirteene diſhes at a meale. The king turned to his Nobles

Tertul. de Ieiunio aduerſ. Pſychicos.

Hierom. in Aggeum. cap. 1. pag. 230.

Hieronymus ad Algaſiam. quæſt. 10.

1. Tim. 4. 8.

and

and said: By the eyes of God (for that was his oath) I thought their house had bin burnt, and now I see it is but a matter concerning their paunches. And then turning to the Abbot and Monkes said: If your Bishop deale not with you, as I haue done with my court, to bring you to three dishes, I would he were hanged. This was the remedie, that these gluttonous Monkes found at the hands of that prudent Prince. Where the reader may note, not onely the great gluttonie, but shameles impudencie of these men or monsters, in making such a lamentable complaint, for wanting of three dishes, hauing tenne remayning. The same *Cambrensis* writeth, that in some Abbeies they had at euery meale sixteene dishes, which slender diet was a good meanes to preserue their vowed virginitie. Hereof came the old ryming verse. *O monachi vestri stomachi sunt amphora Bacchi, &c.* To come to the next, I wish there were more praying, and lesse playing then there is: yet this wil I say, that there is now more true praying according to the will of God, & lesse playing then was euer in poperie. Dicing and carding is in some reformed Churches abolished, and of those that truely professe the Gospel lesse vsed, then it hath been of Papists. But I wil not stand to prosecute the particularities that here you name. I will say vnto you as *Tullie* said to *Tubero*, *Habes Tubero quod est accusatori maxime optandum, confitentem reum, &c.* Thou hast O *Tubero* that which an accuser would most wish for, the partie accused confessing himselfe guiltie, yet so confessing that hee was on the same side that thou *Tubero* and thy Father were. So we say and confesse, that there is lesse deuotion, and more dissolution, lesse religious feare, and more vaine securitie, lesse zeale and mortification, then there ought to be: but I trust hereafter to shew, that these vertues haue as much or more wanted, & these vices abounded among Papists, as they doe with vs.

Monkes bellies were Bacchus barrels.

Cicero pro Lig.

Now I will come to the second part of my answere promised to this article. To shew to what loosenes & wickednes of life, the popish doctrine doth tend, and what weedes of wickednes it hath brought forth.

First